A TREATISE ON EDUCATION WITH A Sketch of the Author's Method.

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Doctrina ſed vim promovet inſitam,
Rectique cultus pectora roborant. HOR.

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PREFACE.

EDucation is acknowledged to have a powerful influence on human happineſs. Yet the methods which are generally purſued in conducting it, need to be reformed, or may be improved. To promote this important purpoſe is the chief deſign of the following ſheets.

In the firſt part, the author has, among other things, pointed out errors which are frequently committed in educating children. He has alſo propoſed a plan for educating thoſe who are born in the lower ſtations of life; a thing, though extenſively uſeful, yet, as far as he knows, but ſlightly attempted by others.

In the ſecond part, he has given ſeveral directions about the education of children in general. And, in both theſe parts, he has avoided all chimerical ideas, and ſtudied to bring into a ſmall compaſs whatever he thought worthy of the public attention; whether obſer-

ved by himſelf, or delivered by others. He would willingly be of uſe to thoſe parents eſpecially, who have neither time nor inclination to ſearch through the many volumes which have been written on this ſubject.

To the treatiſe he has ſubjoined a minute detail of his own method of teaching. He thinks, that if experienced teachers were to publiſh more frequently the principles which they adopt, and the method which they purſue, the advantage to ſociety would be conſiderable: The different ſyſtems, and the different methods of teachers, would be compared; the errors in each would be diſcovered; and the moſt proper plan would be, at length, introduced into our ſchools.

The author acknowledges his obligations to the public for the favourable reception which this treatiſe has met with. This has encouraged him to publiſh it a ſecond time, with corrections and additions.

A

TREATISE

ON

EDUCATION,

PART I.

An Eſſay on EDUCATION.

SECTION I.

General Reflections.

MAN is eminently diſtinguiſhed among the inhabitants of this globe. He derives this diſtinction from the ſtructure and aſpect of his body, and ſtill more from the powers and affections of his mind.

The mind indeed ſeems to have but few ideas at firſt, and even to be indebted for theſe to external objects. But the noble and extenſive powers with which it is endued, diſcover themſelves by degrees, and render it highly ſuſceptible of improvement. This improvement is cloſely connected with the perfection and happineſs of mankind: If the mind be darkened by error, and corrupted by vice, we ſhall be miſerable, as well as mean; if it be enlightened by knowledge, and formed to virtue, we ſhall more eaſily ſupport the natural evils of life, and we ſhall open to ourſelves the trueſt and the largeſt ſources of happineſs.

Hence it appears that, of all the objects which can attract our attention, there is none ſo intereſting as the mind itſelf. And hence it is, that thoſe who have the charge of youth, ought in a particular manner

ner to ſtudy the nature of the human mind. They ſhould trace it in all its different appearances, and obſerve it, with a ſtill more curious and attentive eye, in the firſt and moſt uncorrupted ſeaſon of life. They ſhould attend to its gradual openings; they ſhould aſſiſt it in its exertions, and ſupply it with proper materials of knowledge. Beginning with the natural objects with which a child is ſurrounded, they ſhould teach him how to diſcover their more obvious and uſeful qualities; then they ſhould point out the changes made upon them by human induſtry, and the purpoſes for which ſuch changes are made. Diſcoveries of this kind, and explanations as the children advance in age, and as the objects preſent themſelves to their notice, will excite their curioſity, and inſtruct as well as employ their minds. This will be a proper foundation for the lan-

guages, the arts, the ſciences. The acquiſition of knowledge ſhould be made, as much as poſſible, the fruit of their own inquiries, and of the unconſtrained exertion of their mental powers. Thus they will learn to exerciſe their own underſtanding in the purſuit of knowledge, rather than truſt, upon all occaſions, in a lazy and implicit manner, to the opinions of their parents and teachers. Parents and teachers are ſurely intitled to the higheſt reſpect, as well as obedience, from children: but they ſhould take the moſt effectual meaſures to ſecure this reſpect; they ſhould take the ſimpleſt and moſt probable methods of cheriſhing thoſe ſeeds of knowledge which ſeem more or leſs to be lodged in the minds of children, and require only proper culture to rear them. Far from puſhing children forward in a precipitate manner, by loading their memories with unexplained words,

words, or by requiring from them taſks above their comprehenſion, or of little utility in life, they ſhould keep pace with their riſing genius, by adapting their inſtructions to their confined ideas, and reſpective capacities, by explaining every word till it be fully underſtood, and by teaching thoſe things with greater care which are afterwards to be moſt uſeful to them.

Further, as education is known to have a powerful influence in forming the tempers and characters of men, parents and teachers ſhould endeavour, as ſoon as children are capable of comprehending the ſocial ties, to cheriſh, with the greateſt vigilance, that love of mankind which is ſo viſible in their tender minds, to ſtrengthen that ſenſe of right and wrong which is ſo deeply implanted in them, and to prevent thoſe falſe aſſociations of ideas which are ſo deſtructive of human happineſs,

and which, children unexperienced in life, and deluded by appearances, are ſo apt to form. Above all, they ſhould ſtudy to inſpire them with ſentiments of duty and gratitude to the Supreme Being, conſidered as their parent, benefactor, and judge; and to enforce, by a prudent diſcipline, all thoſe principles which have a tendency to make them happy in themſelves, and uſeful to others.

While they are thus employed in cultivating the mind, the body is by no means to be neglected. The influence of the latter over the former is as great as its union with it is ſurpriſing. The body, when ſoftened by indolence, or miſtaken tenderneſs, enfeebles the mind, relaxes its vigour, and unfits it for every great or difficult undertaking; when pampered and weakened by luxury, or the gratification of irregular appetite, it ſubjects the mind to wants not its own, and excites

thoſe paſſions which are the enemies of happineſs and of life; but when nouriſhed by temperance, and hardened by exerciſe, it enables the ſoul to exert its native ſtrength, inſpires it with chearfulneſs, kindles up the benevolent affections, ſets virtue in the moſt amiable light, and ſhews it to be the trueſt happineſs of man.

If we conſider the ſimplicity of children, and ſtudy carefully to preſerve them from prejudice, we ſhall find them open to the beſt impreſſions, and delighted with every ſtep they advance in the road to knowledge and to virtue. This encourages parents and tutors to rear the minds of children with the utmoſt attention; and renders them inexcuſable if they ſuffer the noxious weeds of folly and vice to ſpring up in a ſoil ſo valuable, and ſo capable of improvement. This attention, as has been already obſerved, ſhould

begin with the earlieſt period of life. Weak and flexible, while deſtitute of experience, and unimproved by reflection, children are ready to adopt the ſentiments and copy the manners of thoſe with whom they converſe, or of thoſe on whom they depend. This propenſity to imitation, together with the contagion of example, may hurry them into a blind compliance with the vices and follies of others, and thereby expoſe them to all the inconveniencies of error in judgment and in practice. At the ſame time, this very propenſity, if properly directed, will act like a powerful engine in favour of virtue.

From ſuch reflections as theſe, we may ſee the dignity of the human mind, the importance of education, the manner in which we ought to conduct it at firſt, the great objects we ought always to have in view, the neceſſity of taking care of the body

body as well as the ſoul, and the encouragement we have to turn our attention to this ſubject from the innocence and the docility of children. Hence too parents may learn, that if they neglect the education of their children, the riches which they may accumulate, and the ſplendid or lucrative employments which they may procure for them, will but increaſe their miſery. And hence teachers may ſee the principles which they ought to inculcate, and the nature of the duties incumbent on them, or rather of the high privilege conferred upon them. What occupation is there on earth more uſeful to mankind, or more delightful in itſelf, than to improve the mind of man? And what more probable means of ſucceeding in ſo noble an attempt, than to ſuperintend it in the firſt exertions of its faculties, and preſerve it, through the critical ſeaſon of youth, in that healthful

healthful ſtate in which its happineſs conſiſts?

The foregoing obſervations are ſufficiently confirmed by the experience of the ancients as well as the moderns. Hiſtory, that mirror of human life, exhibits to our view the fortune of mankind ever varying in proportion to their care or negligence in the training of youth. Where this was attended to, and properly conducted, we ſee, that not only individuals, but even ſocieties, were virtuous and happy: where this was neglected, or the method of conducting it miſtaken, we ſee likewiſe, that they plunged themſelves into vice; and felt, at length, its direful and unavoidable effects.

It would be a taſk no leſs diſagreeable than unneceſſary, to give inſtances of nations that have been corrupted and ruined by the neglect of education. It will be more pleaſant to turn our eyes to thoſe wiſer nations,

nations, whoſe attention to this great object was rewarded with the proſperity which it tends to produce.

Hiſtory informs us, that the ancient Perſians, ſenſible of the advantages of early culture, took care to beſtow thoſe advantages on a conſiderable number of their children, whom they brought up by one common plan. How beautiful does that plan appear, as deſcribed by Xenophon! To it they ſtood indebted, in a great meaſure, for thoſe amiable virtues which diſtinguiſhed the founder of their empire from other conquerors: to it was owing the ſucceſs of the Perſian troops, whoſe officers were educated in the ſame ſchool with Cyrus, accuſtomed betimes to the ſame temperate and hardy way of life, and trained up in the principles of juſtice, honour, and magnanimity. Happy people, had they extended their care to thoſe of the lower rank, and confined

fined their ambition within the boundaries of the ancient kingdom of Perſia!

We read too that Lycurgus was no leſs ſenſible of the importance of early diſcipline. The ſpirit of his laws was, to extinguiſh ambition and avarice in his countrymen, and to render them hardy and invincible in war. In this great and generous deſign he ſucceeded: never were the Lacedemonians ſo powerful, or ſo happy, as when they obſerved the inſtitutions of that celebrated lawgiver. It is true his plan was defective in ſome particulars, and erroneous in others; and even where not exceptionable in point of morals, it can by no means be propoſed as a model for a commercial ſtate, or an extenſive empire. With either of theſe it ſeems to be altogether inconſiſtent; and it is mentioned only as an inſtance of the power of education, when extended to the different

ferent ranks of the people; and as a proof, that the attention of mankind may be diverted from thoſe objects which are purſued with ſo general and ſo fond an affection, though they owe their charms moſtly to prejudice contracted in early life.

But if the Lacedemonians and the Perſians, under all their diſadvantages, diſcovered ſuch taſte and judgment in the education of youth, and took ſuch pains to render it effectual; if the former inſpired their citizens with a degree of ſelf-denial and public ſpirit unknown to other ſocieties; and if the latter formed a body of men who did honour to their country in the arts both of peace and war; more ſtill may be expected from the inhabitants of GREAT BRITAIN, who enjoy a form of government far ſuperior to theirs, and have much better opportunities of improvement. Enlightened by a

ſounder philoſophy, and a purer religion, and bleſſed with all the advantages of liberty, ſecured by ſo excellent a conſtitution, ſhall we be wanting in a matter of ſuch conſequence to our own happineſs as well as that of poſterity?

An object ſo important, and ſo highly valued by Heathens, deſerves particular attention from a nation thus diſtinguiſhed. But the difference between ancient and modern education will ſhew how negligent we are in that reſpect. The diſcipline of the ancient Perſians and Lacedemonians has been already mentioned. But theſe were not the only nations of antiquity that ſtudied to give a proper education to their children. The Egyptians and the Cretans are ſaid to have had excellent laws and very prudent inſtitutions on this head. The Romans, till corrupted by luxury, and debaſed by deſpotiſm, were remarkable for

for the early care they took to preſerve the virtue, and to regulate the manners, of their children: and we are told, by the author of the treatiſe on the decline of eloquence among them, that the child was not abandoned at firſt to mercenary nurſes, nor intruſted afterwards to ſervants, or others of abject minds, and of ſordid manners; but that it was cuſtomary to chuſe out ſome elderly female relation, of liberal ſentiments, and approved conduct, to whom the family, or perhaps families connected by blood or neighbourhood, committed the care of their children from their infant years. This venerable perſon ſtrictly regulated their ſports and amuſements, as well as their more ſerious purſuits, and carefully reſtrained them from ſaying or doing any thing that was contrary to decency or good manners. Such a method of diſcipline, he obſerves, was at-

tended with this as well as other advantages: Young men were conducted, with ſound and untainted minds, to the ſtudy of the liberal arts, and fired with a noble deſire of improvement and diſtinction. Among the Athenians, to whom we are, in a great meaſure, indebted for the arts and the ſciences, perſons of the higheſt dignity, and of the greateſt abilities, diſdained not to direct the ſtudies, and to form the manners, of youth. Many of the philoſophers, who were alſo their teachers, were not more diſtinguiſhed by their taſte and learning, than by their experience in buſineſs, and the rank they held in the ſtate. They conveyed the knowledge of things, as well as of words, in an eaſy and familiar manner; and deſpiſing that haughty and dogmatic air which is ſo diſcouraging to a learner, they admitted an unreſerved freedom of converſation, of which we have ſeveral

veral inſtances in the dialogues of Xenophon and Plato. And the athletic exerciſes, and public games, which were encouraged among all the nations of Greece, were attended with conſiderable advantages: They rendered the body more hardy and vigorous; they gave the ſtates frequent opportunities of correſponding together; they diffuſed a manly, independent, patriotic ſpirit. Thus they ſerved as a ſchool for military virtue, and at the ſame time ſecured the public liberty.

Modern education is very different from this. During the earlieſt period of childhood, that is, for the firſt five years, when the mind is diſpoſed to receive the ſtrongeſt impreſſions, it is frequently, and moſt unhappily, perverted. Nor is this all: to complete the misfortune, it is often intruſted, in the ſucceding period of life, to perſons who, having never had proper opportunities

of improvement, are too often ſtrangers to that enlargement of ſentiment, and that delicacy of language which ariſe from a more cultivated mind, and a better acquaintance with mankind. For thoſe of ſuperior education, and eaſy fortunes, regarding the inſtruction of youth as a field in which little glory or wealth is to be acquired, chuſe to employ their talents where greater power, riches, or honour, may be expected.

Nor will this appear ſurpriſing, when we conſider the unfavourable circumſtances in which the teachers of youth are placed, and the difficulties with which they have to ſtruggle. The former are owing to the inattention of mankind, and ſhall be afterwards taken notice of; the latter are owing to the acquired depravity of children. Neglected in their tender years by their parents, who are their natural guardians; corrupted

corrupted by the ſervants, to whoſe care they are committed; and led aſtray by the example of thoſe with whom they are allowed to converſe, it is little wonder if they find it a difficult taſk to ſeparate ideas which they have learned falſely to connect, to ſet bounds to paſſions which they have been allowed to indulge, and to ſhake off habits to which they have been ſo long accuſtomed. And a little reflection on what we muſt have frequently obſerved in life, will ſerve to convince us more fully of the abuſes committed in education, of the defects of the common practice, of the difficulties which the inſtructors of youth have to encounter, and of the inconveniencies to which they are expoſed.

Sect. II.

Errors and Defects in Education. Advice to Parents and Teachers.

THE errors which are frequently committed in education by parents, and thoſe to whom they transfer the care of their children, may be reckoned one great ſource of human miſery. A few inſtances will confirm the truth of this obſervation.

In the firſt period of life, when the child is moſt ſuſceptible of impreſſions, he is ſurrounded with perſons of low education and of weak minds*. The conſequence is,

* In the loweſt rank of mankind, this circumſtance cannot be avoided; but it is alſo very frequently the misfortune of children born in the middling ſtations, where it might be avoided.

that

that he borrows their ideas, he imbibes their prejudices, he adopts their manners. Being generally intruſted to ſuch perſons, he is often corrupted by the manner in which he is treated by them. Is he peeviſh, for inſtance, and refuſes to take his ordinary food? he is told, that unleſs he take what is offered him, it will be given to another. The tendency of ſuch a practice is obvious. It cannot fail of producing a ſelfiſh and malevolent turn of mind.

Is he diſcompoſed by any accident? it is thought proper to puniſh the author of his misfortune, guilty or innocent, animate or inanimate; and, which is ſtill worſe, he is ſometimes encouraged to inflict the imaginary puniſhment himſelf, till at length, his paſſion having wreaked itſelf, he recovers his former tranquility. Hence we ſee

how

how the heart is hardened, and how hatred, cruelty, and revenge, ſo fatal to mankind, are implanted in the human breaſt.

The manifold accidents to which we are continually expoſed, the oppoſite views and different tempers of mankind, and the precarious hold we have of whatever is external, require that the mind ſhould be formed, by an early and prudent culture, to bear, with fortitude and ſelf-command, the various troubles and misfortunes to which we may be ſubjected. Notwithſtanding this, it is no uncommon thing, to ſee thoſe children whoſe tempers are warm, and who are ſuſceptible of the fineſt feelings, frequently neglected in this important point. Inſtead of teaching them patiently to endure pain and diſappointment, and the other evils of life, which cannot be altogether avoided; inſtead of teaching them

them to govern their paſſions, and direct them to proper objects, their parents are often blind enough to allow them to contract an impatience under misfortune, and an impetuoſity of ſpirit when thwarted, which, gathering ſtrength from indulgence, are often productive of trouble to others, and of miſery to themſelves. To ſources of this kind may be traced many of thoſe outrages which diſturb the peace of ſociety, and blaſt the enjoyment of life.

Inſtead of being taught candidly to acknowledge his faults, the child is ſuffered to make excuſes for them; and ſometimes, by a direct lie, to diſown them. Thus the ſacred regard which is due to truth is gradually diminiſhed, and, that fence being broke down, diſſimulation, the bane of virtue, eſtabliſhes an early and a powerful empire in the human heart.

Is the child ſluggiſh or refractory? it is thought proper to engage him to his duty by a bribe. Thus, inſtead of diſintereſtedneſs, and the love of virtue, he contracts a ſordid and mercenary turn, and a ſtrong attachment to money, which he looks upon as the great object that intereſts the paſſions of men, and the ſpring by which they ought to be moved: and the high encomiums on it which he ſo frequently hears, the paſſion for it which he obſerves in the generality of mankind, and the reſpect which he ſees paid to the rich, independent of their virtues, naturally tend to pervert his taſte, and teach him to aſſociate the ideas of merit, and of happineſs, with the poſſeſſion of riches.

If he gets money from his relations or friends, which they deſign, through a fond but miſtaken affection, as an expreſſion of their regard or eſteem, he is often permitted,

ted, or rather encouraged, to throw it away in purchaſing thoſe things which will ſow the ſeeds of luxury and profuſion in his tender mind. Hence that unhappy keenneſs for toys, fruits, ſweat-meats, &c. which we obſerve in youth, is nouriſhed by indiſcreet and early indulgence; and hence may be derived that deſire of ſuperfluities, and thoſe numerous artificial wants, with which a vitiated appetite, or depraved taſte, puniſhes thoſe who depart from the ſimplicity of nature.

Thus we are ſo far from cultivating a principle of virtue in children during this early period, that we cannot fail, by ſo unwary a conduct, to ingraft vice in their tender breaſts. Hence it is that teachers find it ſo difficult a taſk, to root out of their unfortunate pupils thoſe falſe notions which they have already formed, and to train them up, by virtuous

habits, to be good men and uſeful members of ſociety.

When the child arrives at ſix or ſeven years, and begins now to multiply his amuſements, and to extend his acquaintance, ſeldom is ſufficient care taken to regulate his diverſions, and make them ſubſervient to the improvement of his mind, or the health of his body. Is attention given in proportion to the flexibility of his temper, or his want of experience, to ſhew him the difference of character among the living as well as the dead; to guard him againſt the infectious example of any idle or naughty children with whom he may have occaſion to converſe; and to encourage an intimacy between him and thoſe who are diligent, modeſt, and virtuous? Is he taught, with proper care, to ſtrive with his equals in the noble conteſt of making himſelf wiſer and better than they? Is he taught, at the

ſame

ſame time, to ſuppreſs the firſt riſings of envy, that enemy of human happineſs, and to reſiſt the emotions of pride and vanity, thoſe ſilly and ſelfiſh paſſions which are ſo apt to ſteal into the unguarded breaſts of youth? Is he taught, likewiſe, to love his companions, to ſympathize with them under ſickneſs or unfortunate accidents; to look upon all mankind as his brethren, children of the ſame common parent; and to conſider thoſe to whom he is ſuperior in underſtanding, or in any of the advantages of fortune, as intitled, upon all occaſions, to his advice and aſſiſtance?

The Author of nature, who confers his gifts with a liberal hand, and adapts them with a parental foreſight to the various exigencies of mankind, often beſtows a particular genius upon particular perſons, and ſeems, by this wiſe proviſion, to have marked out the walk of life

for which they were deſigned. Notwithſtanding this innate and uſeful bias, it ſeldom happens that either the parents or the inſtructors of a child apply their ſagacity to diſcover the bent of his genius, or direct his ſtudies with a view to render it moſt valuable to himſelf, and moſt beneficial to ſociety.

But if his genius be not particular, it would be proper, as he advances through youth, and before he chuſes his employment, to give him a juſt view of the advantages and diſadvantages which attend the different occupations of mankind, and to point out to him how far any trade or profeſſion which he may have in view is uſeful to ſociety, and how far it may be ſuited to his capacity, his temper, and his conſtitution. Though ſuch conſiderations as theſe ought to have great weight in determining his choice, yet ſeldom is ſuch attention given to

direct

direct him, as the importance of that critical ſtep, and the need he has of advice, ſeem to require. Unexperienced in life, and ignorant of what qualities are neceſſary in different occupations, he is by no means a proper judge for himſelf: uninſtructed by his parents or teachers, he is too ready to determine himſelf by the taſte of his companions, or by the little incidents which may happen to ſtrike his fancy in the place where he receives his education.

In this critical period he is ſeldom inſtructed, with proper care, in the uſe of his time and his money; or taught to ſpend the former as becomes a rational creature, to diveſt the latter of the falſe value ſtamped upon it by the prejudices of mankind, and to view it in the true light in which it ought to be viewed. To acquire thoſe accompliſhments and thoſe habits, when young, which

will render us uſeful in life; to provide for ourſelves when of age, and for our families, that they may not be burdens to ſociety; to give our children a virtuous education; to relieve the indigent, to encourage modeſt merit, to promote honeſt induſtry and public ſpirit among men, and, in general, to do good to our fellow-creatures, are the great purpoſes to which our time and our money ſhould be conſecrated.

We may obſerve too, that he is not ſufficiently taught to look upon induſtry in his future employment, and upon a faithful performance of the duties of his ſtation, as a debt which he owes to the public; nor is he inſtructed to value men by the decency and propriety with which they acquit themſelves in ſociety, rather than by the rank which they hold. He ought, among other things, to be taught that, if an employment be uſeful, however humble,

ble; it is never to be treated with ridicule or contempt, and can never be ſo mean, as to preclude the perſon who induſtriouſly and honeſtly follows it, from the protection and good opinion of mankind.

We ſee alſo that he is not directed, with proper care, to the ſureſt means of attaining happineſs. Happineſs, that great object which mankind univerſally purſue, may be conſidered as conſiſting both in freedom from pain, and in enjoyment of pleaſure. To avoid pain, it is neceſſary he ſhould not allow his lower appetites, or ſelfiſh paſſions, to uſurp that place in his breaſt which is due to the nobler and more refined. To procure a ſucceſſion of the moſt elevated pleaſures, he ſhould not reſt ſatisfied with the regularity of an inoffenſive conduct, while unprofitable to others: He ſhould endeavour, by a proper exertion of his faculties, to render his uſefulneſs as

extenſive

extenſive as poſſible. And that he may be more uſeful in life, and conſequently more happy, his parents and teachers ſhould take all poſſible pains to form his mind in his early years, and to enforce their admonitions by a proper diſcipline. Thus he will acquire good habits when young; and virtue will, by degrees, become eaſy, natural, delightful to him. But how ſhall parents train up their children, or teachers inſtruct their pupils, and inſpire them with a juſt taſte of books and of manners, unleſs they have acquired ſuch a taſte themſelves? How can we expect to be happy ourſelves, or to perform our duty to thoſe who are under our care, if we be hurried away by the violence of our paſſions? It is true the paſſions are neceſſary to quicken our courſe in the great voyage of human life: and if we could learn to keep them within due bounds, how ſmoothly

ſmoothly and how pleaſantly ſhould we ſail over the ocean of life, which, in our preſent circumſtances, we find ſometimes ſo tempeſtuous and ſo fatal! But the paſſions receive their direction, in a great meaſure, from the ideas which we have learned to aſſociate, and the opinions we have formed. It is natural for beings who live in ſociety, and are conſtituted like us, to try to excel one another: but is it not as natural for them to try to excel in knowledge and virtue, as in wealth or power? Is it not prejudice, and a ſhameful perverſion of their faculties, if they do not? To be ſenſible of an injury is natural: but is it not alſo natural, ſince we are endued with moral feelings, and with reaſon as well as with paſſions, to ſet proper bounds to our reſentments, rather than allow them to hurry us away blindly into violence and bloodſhed? Are reaſon and conſcience

ſcience placed within us to check the impetuoſity of our paſſions, and ſhall we deſpiſe their heavenly admonitions?

If then we would not be diſappointed of our true happineſs, which conſiſts in the perfection of our nature; if we would not be wanting in the duty which we owe to thoſe who are under our care, let us ſtudy our internal conſtitution with the greateſt attention; let us try, by the due exerciſe of our reaſon, to ſtrip outward objects of that falſe and adventitious luſtre which our early prejudices may have thrown upon them, and let us weigh every enjoyment in the ſcale of reaſon and of wiſdom; let us be careful to acquire a taſte in our pleaſures; let us give the pleaſures of ſenſe, and of appetite, no more than their ſubordinate and their proper place; let us ſtrive to make ourſelves acquainted with thoſe which

which ariſe from the culture of our intellectual powers, ſuch as the love of knowledge and the fine arts; and, riſing ſtill higher in our taſte, let us direct our ambition to thoſe of a moral kind, thoſe of piety, fidelity, humanity, public ſpirit, generoſity, and the exalted joys of a ſelf-approving mind.

Were we thus enlightened in the purſuit of happineſs, were we thus formed to virtue, how delightful a ſpot would this earth be, and how tranſporting the ſociety of mankind! But if this be carrying our ideas too high, and if the rank which we hold in the creation does not permit us, finite and ſhort-ſighted creatures, to think of perfection here, we find ourſelves, at leaſt, bound by every tie of duty and of intereſt, and by the very law of our nature, not only to aſpire at the higheſt attainable degrees of virtue ourſelves, but to lend our hand to others, and to conduct them up the arduous path.

But

But whom ſhall a tutor conduct but his own pupils, whom he has engaged to inſtruct? or whom ſhall a parent conduct rather than his own children; his children, who are the moſt natural objects of his care, and the moſt proper ſubjects of his culture? Thus employed, we ſhall cooperate with our almighty and beneficent Parent; and, inſpired with benevolence and the love of virtue ourſelves, we ſhall be diſpoſed to look upon others, when deviating from their duty, not ſo much with hatred and horror, as with concern and compaſſion: we ſhall conſider them as labouring under a diſtemper, as leſs fortunate than we have been in the means of education, as leſs indebted to the public for the opportunities given them of improving their underſtanding, and of forming their taſte in their early years. For though ſociety juſtly puniſhes the breach of its laws, in order

order to bring us back to our duty, or to deter others from the like practice; yet it appears, that, in many inſtances, miſtaken views are the occaſion of vice, and that the folly of the tranſgreſſor is often greater than his guilt. And it will not be denied, that if proper attention were given to preſerve the mind uncorrupted, and to cultivate it betimes, many of thoſe calamities which ariſe from irregular and ill-directed paſſions might be prevented.

But as I ſhall afterwards take the liberty, as occaſion may require, to put parents and teachers in mind of improving themſelves, as well as the children who are under their care, I ſhall not proceed to exhort them at preſent, nor expatiate on the advantages which would ariſe from a cultivated mind, and a rational purſuit of happineſs. Theſe are ſo obvious that they will not be diſputed. Nor

is it neceſſary to ſwell the above detail of the miſtakes committed in educating children; or of the defects of the common practice; ſince every one, from his own obſervation, muſt make but too many additions. And a very little reflection on this important ſubject will be ſufficient to diſcover the neceſſity of reforming the common methods of education, and the room there is for improving them. How to cure ſuch errors, and ſupply ſuch defects, muſt be left in a great meaſure to the ingenuity and care of parents and teachers. And as there are ſome circumſtances which greatly obſtruct their united labours, I ſhall preſume, in the courſe of this work, to point out a ſcheme by which theſe obſtructions may be removed. But how favourable ſoever the public inſtitution may be rendered for the education of youth; yet, if we conſider the diverſity of tempers,

tempers, the ſtruggle of paſſions, and the variety of caſes that will occur, we ſhall find, that, in different circumſtances, different methods will be neceſſary. The greateſt pains ſhould be taken to preſerve thoſe children from infection whoſe minds are as yet uncorrupted by the world; and where medicine may be neceſſary for the mind, it ſhould be adapted, with a ſkilful hand, to the temper of the child, and the mental diſeaſes to which he is moſt liable. On this ſubject treatiſes have appeared, and ſyſtems have been written; and men of conſiderable reputation in the learned world, have not diſdained to employ their genius in laying down rules for the education of youth. After all, it is ſtill to be regretted that ſome of thoſe ſyſtems are too confined, and others too little ſuited to practice, and to the circumſtances

of mankind, connected in ſociety, and depending upon one another. But as many ingenious obſervations have been made, and many uſeful directions given, by Mr. Locke, Mr. Rouſſeau, and other writers on education, I ſhall throw together ſuch of their precepts and remarks as appear to be of the moſt extenſive uſe; and, mingling ſome reflections of my own, I ſhall publiſh them, thus blended together, as the ſecond part of this treatiſe, after having prefixed ſome rules laid down by approved phyſicians for the management of infants. Much, as has been already hinted, will ſtill depend upon the parents, and much more upon the qualifications and character of the perſons to whom they transfer their authority. But of this hereafter. It will be proper, firſt, to inquire, whether children ſhould be educated in public or in private

private*; how a ſchool ſhould be conſtituted and governed; and to conſider the nature and degrees of education neceſſary for the lower ranks; that is, the far greater part of mankind.

Sect. III.

Strictures on Private Education. Advantages and Diſadvantages of Public Education.

ONE unfavourable circumſtance in a private† education is the dependence of tutors on the parents

* This inquiry concerns only thoſe children whoſe parents can afford them a domeſtic education. The generality of children, being born in circumſtances which admit not of the expence of a private tutor, muſt always be educated by the public mode.

† By a private education is meant a domeſtic one.

of their pupils. On theſe they depend, not only for their preſent ſubſiſtence, but frequently alſo for their future eſtabliſhment; and as parents are not always the beſt judges of education, nor always conſiderate enough to inveſt the tutor with proper authority, he is ſometimes conſtrained to adopt that method of inſtruction which the parents lay down for their children, how improper ſoever that method may be, and to ſubmit to the caprice of his pupils, whom he ought to direct.

Another diſadvantage is, the riſk a boy thus educated, runs of being perverted in his temper, as well as retarded in his ſtudies, by undue indulgence from his parents, and by ſervile flattery from domeſtics. This is often complained of by private tutors: and indeed it is natural to ſuppoſe, that, by this means, a boy, though otherwiſe capable of the

the beſt impreſſions, will be in danger of becoming untractable, and impatient of contradiction, arbitrary in his principles, as well as unſocial and tyrannical in his temper. Hence he will be diſpoſed to treat thoſe of an inferior rank with inſolence, as well as contempt; and having hitherto met with little oppoſition to his deſires, and not knowing what it is to live on an equality with others of the like age with himſelf, he will expect the ſame compliance from the world which he met with at home. And as he will often find himſelf diſappointed of the homage which he ſo long conſidered as his due, he muſt become peeviſh and uneaſy, and feel, on many occaſions, the diſagreeable effects of the injuſtice that was done him in his early years.

Add to this, that a private education is not of ſo great efficacy in exciting a ſpirit of emulation. There

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is implanted in the human mind an ardent deſire to excel. This deſire, operating with greater force in ſociety, proves a ſtrong motive with the generality of boys, and keeps ſome awake who would otherwiſe languiſh in ſloth, if they were not frequently rouſed by the application of this powerful ſpur. Powerful it is; for by it the giddy may be fixed, the paſſionate may be reſtrained, and the ſluggiſh may be rouſed. The conſciouſneſs of excelling is ſo pleaſant, and of being excelled ſo painful, that the hardeſt taſk will be attempted, and the ſevereſt reſtraint endured, in hopes of attaining the former and avoiding the latter. This emulation, this virtuous rivalſhip for knowledge, ought never to be checked, and will not be eaſily rooted out, while ſocial inſtitutions remain. It is therefore the buſineſs of a public education to watch over a paſſion which is to have

have ſuch influence over us, and ſo to govern it, that it may never degenerate into envy. Let us, both parents and teachers, avail ourſelves of this propenſity to vie with one another, and let us lead youth to a rivalſhip in virtue as well as in knowledge. Let us ſet them an example ourſelves. For our encouragement, tho' we ſhould miſs the firſt prize in this glorious conteſt, yet our labour will not be loſt. We ſhall find ourſelves amply rewarded in the acquiſitions we make; and the greater theſe are, the more uſeful ſhall we be to thoſe who are under our care, the more pleaſed ſhall we be with ourſelves, the greater joy ſhall we feel, that others keep pace with us, or even get before us, in this illuſtrious race; for ſuch is the nature of true wiſdom, and ſuch the ſpirit of goodneſs, that it envieth not.

But to return: By means of a public education boys will much ſooner

ſooner enlarge their ideas, and cultivate their underſtandings; for while they are engaged in reading the ſame leſſons together, their mutual inſpection will enliven their ſtudies, their rivalſhip will ſharpen their genius, and their united endeavours will render their taſks more eaſy, as well as more delightful.

Beſides, if a boy is accuſtomed to aſſociate with others of the ſame age, and under the ſame regulations with himſelf, he will more effectually get the better of that rawneſs, and that aukward baſhfulneſs, which are ſo remarkable in thoſe who have been late in entering into ſociety; and he will more readily acquire an activity, and openneſs of temper, which are very neceſſary to a young man who would make a figure in buſineſs, and put himſelf in a capacity of ſerving the public or his friends.

Friendſhip,

Friendſhip, by the tender ſympathies which it produces, is known to heighten our joys, and to ſoften our cares. By the attachments which it forms, it is often the means of advancing a man's fortune in the world. When begun in youth, it has been found to grow up gradually, and to laſt as long as life itſelf. Public education furniſhes the beſt means of forming this amiable tie: it accuſtoms us to live in ſociety; it calls forth the ſocial affections; it gives kindred ſouls a better opportunity of meeting while they are moſt ſuſceptible of friendſhip, and of all the generous paſſions.

Further, boys who are educated at a public ſchool, being placed in circumſtances ſimilar to what they will experience in their progreſs through life, will learn to examine the characters of their companions, and derive advantage from the experience of others, as well as their own.

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It has been alledged by ſome, that a public education by accuſtoming children to an implicit obedience, tends to depreſs their ſpirits, to inſpire them with ſlaviſh notions, and thus to prepare them for abſolute ſubjection to their political governors. But if this ever happens, it ought not to be charged to the account of a public education: it can ariſe only from the unſkilfulneſs of the teacher, and his unpardonable abuſe of the authority with which he is inveſted. Where public education is properly conducted, the obedience of the learner will be voluntary, pleaſant, and healthful. It will be voluntary; for it will be founded on a ſenſe of the reaſonableneſs of his teacher's injunctions: It will be pleaſant; for a boy is pleaſed with the thoughts of being treated in a rational way: It will be healthful; for the briſkneſs of his ſpirits, flowing from the happi-

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neſs of his condition, will ſtrengthen his conſtitution, enliven his genius, and ſweeten his temper. By ſuch an education too, he will be trained to be a good citizen: he will ſee the neceſſity of government, in order to cure the ignorance, and to check the diſorders, of mankind; but he will be ſhocked at any cruel or arbitrary exertions of power. To this may be added, that being accuſtomed to deliver orations at the public examinations of the ſchool, and to declaim more frequently in Engliſh before his companions, and in preſence of his teacher; he will, by means of that early preparation, be better qualified for a more public appearance, if he aſpire after the honour of ſerving his country at the bar, in the pulpit, or in the ſenate.

From the foregoing view of a public education, it will appear to be beſt calculated for inſpiring that vigour of ſpirit, as well as inſtilling

thoſe principles of action which are moſt ſuitable to the genius of the Britiſh conſtitution, and to the liberty with which we are bleſſed.

Theſe are no doubt valuable advantages, and may juſtly be expected from a public education. But, on the other hand, it will be ſaid, that all theſe advantages are outweighed by the diſadvantages which attend it; ſince it appears that, in fact, children at public ſchools, are often neglected in their ſtudies, and corrupted in their morals. But when this happens, it is not to be imputed to the nature of ſuch inſtitutions: it is to be imputed to the unfitneſs of the perſons who have the charge of ſuch ſchools, to the multiplicity of things which they are obliged to teach at one time, and to the ſmallneſs of the ſalary which they receive from the public. That the firſt of theſe cauſes exiſts more frequently than could be wiſh-

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ed, is no wonder, ſince it is the natural conſequence of the other two. Few men, properly qualified, as was formerly obſerved, will incline to follow an employment where ſo various and ſo conſtant labour is required, unleſs the advantages attending it were much more conſiderable than they generally are. And ſo unfortunate is the condition of many of our ſchools, that, ſuppoſing the teacher ſufficiently qualified, yet his attention muſt be diſtracted, by the number of objects to which it is called, and diſſipated to ſuch a degree, as to render his teaching unpleaſant to himſelf, and unprofitable to his pupils, while the ſcantineſs of his ſalary muſt oblige him to engage in ſome other branch of buſineſs, or to receive more ſcholars than he can properly educate. In the former caſe, the ſchool will become but his ſecond care; in the latter, he will find it impoſſible

to give proper attention to the ſtudies or the morals of his pupils, and can only hope to preſerve even the appearance of teaching them, by crouding them into few claſſes or forms, and jumbling the diligent and the idle, the ſprightly and the ſlow, promiſcuouſly together. The abſurdity of ſuch an arrangement is as evident as the conſequences of it are pernicious: for if the teacher gives the quicker boys leſſons ſufficient to employ their time, the ſlower, who read along with them, being puſhed through taſks to which they are unequal, and finding themſelves, on the one hand, left behind by their companions, and, on the other, frequently rebuked or chaſtiſed, will fall into a moſt unhappy dejection of mind. Deſpairing of improvement, they will loſe all inclination to ſtudy, and all that deſire of recommending themſelves to the good opinion of their teacher, which

which ought to be a ſpur to their diligence, and a guard to their virtue, while he muſt appear to them, not as a kind inſtructor, and an affectionate friend, but in the odious light of a tyrant, and an enemy. If, on the other hand, the teacher tries to accommodate the general leſſons of the claſs to the capacities of the ſlower, the conſequences muſt be ſtill very bad: for the quick and lively, prompted by that activity which is natural to them, and unprovided with proper objects to employ it, will be in danger of contracting idle and miſchievous habits, and will diſturb and infect their companions; by which means their ſtudies will be retarded, and their minds corrupted. Suppoſe again the teacher ſhould ſteer a middle courſe, which is commonly done, then muſt the above-mentioned inconveniencies fall, though not with ſuch weight, both on the quicker

and the ſlower: and in this caſe, as well as the former, that ſpirit of emulation which animates every well-regulated ſchool, and which ought to be kept alive by every innocent device, will find no room to exert itſelf. It is only where the inequality is inconſiderable, and not where ſuch a difference of capacity may be reaſonably expected, that this ſpirit will be found to operate: for it is natural to imagine, that a boy will then only feel its influence when he has the proſpect that his repeated efforts will, ſometimes at leaſt, procure him that pre-eminence in knowledge which is both the object of his wiſhes, and the reward of his labours.

Thus we ſee the advantages which naturally reſult from a public education, and the reaſons for which theſe advantages are ſo often loſt or impaired. I am ſenſible that, from the preference which I have given

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to public education, ſome will think me partial to my own profeſſion. But man being evidently deſigned for ſociety, and his moſt amiable diſpoſitions being thoſe of a ſocial kind, will it not be a conſiderable advantage for him, to be accuſtomed from his childhood to the exerciſe of theſe diſpoſitions, and trained, by a regular diſcipline, to the duties of ſocial life? Can any virtues, or any good habits, be taught by private inſtruction, that cannot be more ſucceſsfully taught by public education, when properly conducted? It is acknowledged, that ſome children, of a particular conſtitution of body, may be better reared in private, during the firſt ſtages of life, that is, till the age of nine or ten years; but, with this exception, it appears that public education is greatly ſuperior to private. Upon the whole, when we conſider, on the one hand, how defective the

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private ſcheme of education is towards rearing children for ſociety, and, on the other, how much their improvement is retarded, and their morals endangered at public ſchools, by the inconveniencies ariſing from the ſmallneſs of the ſalary allowed to ſchoolmaſters, we may conclude, that till theſe inconveniencies be removed, the moſt ſucceſsful plan of inſtruction will be that, which, avoiding the temptations to which children, in the mean time, would be expoſed in all populous cities, and taking a middle courſe between the extremes of a public and a private education, will ſecure the advantages of the one, without the diſadvantages of either.

SECT. IV.

Of the Conſtitution and Government of a School.

THE progreſs of children at a public ſchool, will always depend upon the conſtitution of the ſchool, and the number of the ſcholars, as well as the abilities of the ſchoolmaſter. The more the ſchool is crouded, and the care of the maſter divided, the more will the notice which he can take of individuals be diminiſhed. But if he have not a proper number of uſhers to aſſiſt him, the inconveniencies of a crouded ſchool will be much greater: for he will be diſtreſſed with a multitude of things, not preſenting themſelves to him in an eaſy and regular ſucceſſion, but all at once ſoliciting his attention. This muſt natu-

naturally happen when there are ſeveral forms, or claſſes, of boys, all in the ſchool at one time, learning different leſſons, and conſequently needing his inſpection and aſſiſtance. For as he can attend only to one of the claſſes at once, the other claſſes, and eſpecially the younger boys, will be tempted to prattle, and to trifle away their time: their noiſe too will be very diſturbing to the elder and more ſtudious ſcholars, and particularly to thoſe who are then giving an account of their leſſons. Thus the attention of the teacher being diverted from the claſs which he is examining, he will find himſelf under the diſagreeable neceſſity of uſing compulſive methods to ſilence this noiſe, and to check this turn for diſſipation and diſorder. Hence his ſpirits will be waſted by degrees, and his temper ſoured. Nor is the ſituation of his pupils leſs to be lamented. Tempted to be idle

idle for want of proper aſſiſtance, and diſpirited by the rebukes and the chaſtiſements which they receive or dread from time to time, they will be in danger of hardening themſelves againſt a ſenſe of ſhame, and of contracting an averſion to their book as well as to their teacher.

It is but too true that this diſadvantage muſt attend a crouded ſchool, conſiſting of ſeveral claſſes, and unprovided with a ſufficient number of uſhers. Nor will the moſt vigilant teacher, with all the aſſiſtance that the elder boys can give him, be able to prevent it: For though theſe may be employed, on ſome occaſions, in aſſiſting and in teaching thoſe who are younger and more ignorant, becauſe the teaching of others contributes not a little to the acquiring of languages as well as of arts; yet if we conſider the intercourſe that ſubſiſts between the

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elder and the younger boys, as companions, and as ſchoolfellows, we ſhall find, that the authority of the former over the latter will not be ſufficient to command their attention, and to impreſs their leſſons upon them with that weight which is requiſite, Nor is it doing juſtice to the elder boys to employ them often, much leſs every day, in teaching the principles of language, or even the lower authors. The chief buſineſs of the elder ſcholars, is to prepare their own taſks, and, by a quick and uninterrupted progreſs, to proceed in their ſtudies, till they have acquired a critical knowledge of the Latin tongue, and finiſhed the courſe of their education at ſchool.

The number of boys in each claſs, perhaps, ſhould not be above ten or twelve; if it be much greater, it will prevent their improvement, and eſpecially if they are young: for ſuppoſing their capacities to be equal,

equal, it cannot be expected, conſidering the reſtleſſneſs natural to ſo early a period, that when a boy has anſwered the queſtion propoſed, he will ſtand, with fixed attention, till it returns to him in courſe. And as it will not return to him ſoon, nor frequently, where the claſs is very numerous, he muſt be often abſent in his thoughts; and loſing ſight of the connection of words in his leſſon; he muſt contract likewiſe habits of inattention, which will be very inconvenient in life, and very difficult to ſhake off. Beſides, if a boy is diſpoſed to be idle, he will flatter himſelf that his ignorance may ſometimes eſcape unnoticed in the croud, and he will take leſs pains to prepare a leſſon of which he is to give an account of ſo ſmall a part.

Such are the inconveniencies of crouded claſſes, even when the capacities of the boys are equal, or nearly ſo; but if they are very un-

equal *, the inconveniencies which attend ſuch claſſes have been ſhewn to be much greater; all which may be prevented by a proper diſtribution of the boys into claſſes, and by proportioning the number of the teachers to that of the ſcholars. What that proportion is, cannot be preciſely determined. Something muſt depend upon the age and the capacities of children. If they are generally under nine or ten years of age, or if the ſchoolmaſter is obliged to teach a variety of things at once, as Engliſh, Latin, writing, arithmetic, it cannot be ſuppoſed that one perſon can give proper attention to more than twenty, when ſo young, and ſo variouſly employed. But if this province be only to teach the Latin and Greek authors,

* This muſt be the caſe, when a number of children of different ages, and without the leaſt ſelection, are ſent as beginners to the ſame ſchool at the ſame time.

with

with as much geography, hiſtory, and rhetoric, as ought to be comprehended in the ſtudy of the claſſics, he may, in that caſe, be able to teach twenty-five, or perhaps thirty, if they can be ranged into two or three forms, without prejudice to their ſtudies. But this is a matter that requires great attention and diſcernment: for as it is extremely difficult to teach even a thin ſchool when the claſſes are many, ſo nothing can be either more unprofitable to the learners, or more oppreſſive to the teachers, than a numerous claſs of boys, differing in genius as well as age, and yet reading the ſame leſſons; ſome bad effects of which have been already mentioned.

The younger boys ſhould not be confined in the ſchool above an hour at one meeting; during which they ſhould be kept conſtantly employed, either in giving an account of their

taſks, or in preparing them under the eye of their teacher. In this there is a double advantage: they will neither learn idle habits at ſchool, nor will they be diſtreſſed and ſtupified by long application.

Beſides the time which they ſpend in the Latin ſchool, they ſhould be employed, for a year or two after their admiſſion, at leaſt one hour every day, in reading Engliſh, which they would otherwiſe be in danger of forgetting. They ought alſo, during the firſt two years, to ſpend a portion of their time every day in writing. This is ſometimes delayed too long, as you will ſeldom find a boy who underſtands his mother-tongue, before he can write with eaſe. The Latin and Engliſh exerciſes, called *verſions*, which are commonly preſcribed at ſchool, are very conducive, if not abſolutely neceſſary, to the knowledge of both languages. Now, till a boy can write with

with an eaſy hand, he will be altogether unfit for ſuch exerciſes. As the elder boys are capable of longer application, and more ripe for inſtruction, they ſhould be confined much longer in ſchool, and have much greater taſks preſcribed *.

It will be convenient, where the ſchool is very numerous, that there ſhould be ſeparate apartments for the teachers, in order that the elder ſcholars, whoſe behaviour may be ſuppoſed to be more manly, may have an opportunity of reading by themſelves, without mingling with the younger, or being ſubjected to the hurry and noiſe that cannot be altogether avoided in a crouded ſchool. At the ſame time theſe apartments ſhould be contiguous, that the principal teacher may viſit

* Still a regard is to be had to their health; and bodily exerciſe, at proper intervals, is not only to be allowed, but to be recommended.

them with more eaſe; and one of them ſhould be large enough to contain all the ſcholars in time of prayers, and on other public occaſions.

The under-teachers, or uſhers, in great ſchools, ſhould be altogether dependent on the principal teacher, and receive their directions from him: they ſhould ſtudy his plan, and aſſiſt him, to the utmoſt, in executing it. And the principal teacher, in his turn, ſhould take all poſſible pains to ſupport the authority of the uſhers, and to promote their improvement.

Once in the year, at leaſt, there ſhould be a public examination of every ſchool, at which the parents of the children ſhould by all means attend. This has great influence on the minds of youth: it kindles a ſpirit of emulation, and a ſenſe of honour, among them; it renders their taſks more intereſting, and more pleaſant;

it

it produces habits of early application, which will not only be an advantage to their ſtudies, but an excellent preparation for buſineſs.

That this examination may have a proper effect, it ſhould be conducted with all that ſolemnity which is neceſſary to affect the minds of youth, and all that exactneſs and impartiality, which are requiſite for diſcovering the progreſs of the boys, and the plan of education purſued by the teacher.

But the moſt favourable circumſtances, and the moſt commodious regulations, will avail but little, without care and activity in the teacher. It is the ſpirit of the teacher that rouſes the ſlothful, inſpires the dull, and with a magical ſort of force, gives life and vigour to all. To produce this important effect, and render it moſt beneficial to his pupils, he ſhould ſtrive, by unwearied endeavours, to raiſe and

ſupport in them an ardent deſire, not only to improve the talents of the mind, but ſtill more to acquire thoſe diſpoſitions of the heart from which thoſe talents receive their value. And conſidering what a number of children aſſemble at a public ſchool, it will require no ſmall diſcernment to diſcover their various tempers, as well as capacities, and apply the proper culture to each. In applying this culture, the teacher ſhould exert himſelf, upon all occaſions, to check the forward, to encourage the modeſt, to tame the obſtinate, to humble the proud, to commend the ingenuous and well-diſpoſed, to rouſe the indolent, to aſſiſt the diligent, to cure the peeviſh. He ſhould endeavour to make vice appear, not only baſe and deteſtable, but likewiſe ungenteel and ridiculous. He ſhould ſhew his pupils the danger of an irregular indulgence of the paſſions, and eſpecially

cially in the early period of life. He ſhould repreſent to thoſe who have been unhappily ſeduced, how fooliſh, as well as how infamous, a part they have acted; and he ſhould point them out, as objects of pity, rather than inflict ſevere puniſhments, which have a greater tendency to break the ſpirit than to reform the heart. In general, he ſhould diſcourage, on the one hand, whatever is immoral and unbecoming, and encourage, on the other, every appearance of modeſty, and goodneſs of heart; and while he treats all with the tenderneſs of a parent, he ſhould ſtudy to inſpire them with a taſte for induſtry, and to improve them in virtue as well as in knowledge. By a courſe of diſcreet and impartial diſcipline of this kind, he will acquire an authority which he will ſeldom have occaſion to exert; he will ſupport the ſpirits of his pupils; he will gradually prepare them

them for acting an uſeful and honourable part on the great theatre of life.

If we compare what has been ſaid with the ſtate of education in this kingdom in general, we ſhall find, that the conſtitution of our public ſchools needs much to be rectified and improved. To a reformation of this kind, the want of proper funds is indeed a great and a lamentable obſtacle. But ſhall we deſpair of ſuch a reformation, when we call to mind the public ſpirit that has lately appeared in this nation, and ſurvey the good effects it has already produced in the ſurpriſing improvement of the arts and manufactures among us? Encouraged by this, I preſume to offer ſome hints for extending and improving the education of thoſe children who are born in the lower ranks of life. If theſe hints ſhall be found improper, it will give me

ſome

ſome comfort if I can be ſo happy, at leaſt, as by this means, to rouſe the attention of the public to an object of ſo great and ſo general importance.

SECT. V.

Of the nature and degrees of Education neceſſary to the Lower Ranks of Mankind. The uſefulneſs of Claſſical Learning to the Middle Station of Life. Hints on the Education of Women.

THOSE who are deſtined for employments which require bodily ſtrength, ſuch as labourers, ſervants, and the greateſt part of manufacturers, need not a very extenſive education. It may be enough if they be taught to read the Engliſh language, and to write. To this ſhould be added pſalmody, and perhaps the moſt uſeful rules of arith-

arithmetic. In this manner ſhould they be employed at ſchool. But the reſt of their time ought not to be ſpent in idleneſs, or unprofitable diverſion. Their health, indeed, requires exerciſe: but that exerciſe ſhould not be left entirely to their own choice; it ſhould be directed by their parents and teachers, and regulated in ſuch a manner, that, while it contributes to the ſtrength and vigour of the body, it may correſpond to the way of life for which they are deſigned, and ſerve as an eaſy preparation for it. But this is not the only advantage of this method: for by means of it, habits of idleneſs, ſo hurtful to the morals of individuals, and ſo deſtructive to the ſtate, would be prevented: in their ſtead habits of induſtry would be introduced among the common people; and induſtry, diffuſing its ſalutary influence over the kingdom, would

would furniſh the ſtate with a healthy, virtuous, and happy race.

Above all, they ought to be carefully inſtructed in the principles of religion and morality. There is none ſo mean in his birth, or ſo indigent in his circumſtances, who is not in this reſpect at leaſt intitled to the care of the public: for we ought never to forget, that we are brethren by nature, children of the ſame common parent, and ſent into this world to improve one another, to inſtruct the ignorant, and to promote the public happineſs to the utmoſt of our power. To reconcile the loweſt claſs of mankind to the fatigues of conſtant labour, and the otherwiſe mortifying thoughts of a ſervile employment, pains ſhould be taken to convince them, when young, that ſubordination is neceſſary in ſociety; that they ought to ſubmit to their maſters or ſuperiors in every thing that is lawful;

that nature has formed us for action; that happineſs does not conſiſt in indolence, nor in the poſſeſſion of riches, nor in the gratification of ſenſe, nor in pomp and ſplendid equipage, but in habits of induſtry and contentment, in temperance and frugality, in the conſciouſneſs of doing our duty in the ſtation in which we are placed; in ſhort, that it conſiſts in health of body and peace of mind; and that theſe are to be found in the humbleſt as well as the moſt exalted ranks of life. They ſhould be taught, that in order to procure to themſelves the good-will and aſſiſtance of others, which they need ſo much, they ought, in their turn, to be benevolent, modeſt, and obliging. They ſhould be led to remark the pleaſure ariſing in their breaſts from doing, or even deſigning to do good, and the pain and remorſe which ever follow the indulgence of ma-

lice

lice or revenge. In order to reſtrain them more effectually from furious ſallies of paſſion, they ſhould be led to obſerve the diſtracted looks and outrageous geſtures of thoſe who are under the influence of unbridled anger; to guard them againſt intemperance, and every irregular indulgence of appetite, they ſhould be deſired to remark the contemptible and ſottiſh appearance of drunkards, and impreſſed with a proper ſenſe of their natural ſuperiority to brutes, and of the dignity, value, and immortality of the human ſoul; to inſpire them with an abhorrence of every ſpecies of deceit, or diſhoneſty, they ſhould be taught, that the future ſtate of men will depend, not on the riches which they poſſeſſed, nor on the rank which they held, in this world, but on the goodneſs of their hearts, and the integrity of their lives.

Theſe and all other arguments which reaſon ſuggeſts to excite mankind to the performance of their duty, ſhould be warmly urged, and enforced by motives derived from religion. The Chriſtian religion, requiring purity of intention as well as propriety of action, and extending the ſanctions of rewards and puniſhments to a future ſtate, will be found to operate more powerfully on the human heart, and will diſpoſe it to the ſublimeſt of virtues, humility, meekneſs, forgiveneſs, gratitude, ſelf-denial, ſubmiſſion to the will, and obedience to the law of God.

If ſuch inſtructions as theſe be deeply rivetted in their minds, and if conſtant attention be given to their morals, it is to be hoped, that, by the bleſſing of God, they will avoid the dangers to which they may afterwards be expoſed, and

ſteer their courſe through the ſtorms of life with ſafety and honour.

To ſuch a degree of education are children of the loweſt ranks intitled. But if there ſhould ariſe among them a boy of an extraordinary capacity, he ſhould be brought forward in his ſtudies, and carried through claſſical and academical learning: for ſuch a boy is to be conſidered as a child of the public; and every well-diſpoſed perſon who has it in his power, will think himſelf obliged to contribute to his aſſiſtance. And a humane teacher, beſides aſſiſting him to complete his education, will not want further reſources for that purpoſe in the generoſity of good men. This is doing a good office to ſociety; for it is reaſonable to ſuppoſe, that geniuſes of the firſt rate may ſometimes be found among the lower as well as the higher claſſes of mankind. And it is plain, that ſuch geniuſes,

while debarred from a liberal education, will be, in a great meaſure, loſt to ſociety. Will not this plan bring them forth to light, and give them opportunities of exerting themſelves? By improving the underſtanding, will it not enlarge their power of doing good? By forming the heart to virtue, will it not teach them to employ that power for the benefit of mankind?

But ſuch opportunities of education are not to be confined to boys of uncommon genius: thoſe whoſe capacities are but middling, if the circumſtances of their parents be more opulent, are to be inſtructed alſo, not only in the moſt uſeful parts of natural philoſophy, but likewiſe in claſſical learning. This, when taught with diſcretion, is attended with advantages not to be equalled by any other kind of inſtruction. A claſſical education is the moſt effectual means of giving a young

a young man a critical knowledge of his mother-tongue, which may be very uſeful in life; it furniſhes him with the beſt opportunities of forming his taſte, by opening to him an acquaintance with the beſt models in every ſpecies of literature; it procures him a fund of the moſt rational entertainment; by diſcovering to him the ſentiments of the moſt enlightened among the ancients, not diſfigured by tranſlations, but adorned with all the beauties of the Greek and Roman languages: above all, it ſtrengthens, humanizes, refines and enlarges the mind, and lays the foundation of a happy and uſeful life. For the compoſitions of the ancients which are read at ſchool, eſpecially thoſe of the hiſtorical or philoſophical kind, are not only the trueſt ſtandards of fine writing, as has been juſt now obſerved, and ſure barriers againſt a general depravity of taſte,

but

but poſſeſs ſuch charms, that, when judiciouſly taught, they take hold of the minds of youth, and inſpire them with a love of virtue, and an abhorrence of vice, by preſenting incitements to the former, and diſſuaſives from the latter, drawn from weighty reaſons, and enforced by ſtriking examples.

Add to all this, that the ſtudy of the Greek tongue, the original language of the New Teſtament, lets us ſee, with our own eyes, the heavenly light of the goſpel, and the road to everlaſting happineſs.

Under the notion of a claſſical education, is here comprehended the ſtudy, not only of the Engliſh, Latin, and Greek languages, but alſo of geography and ancient hiſtory, particularly that of Greece and Rome, with a general view of the hiſtory of England, and the figures of rhetoric.

Can

Can five or six years, that is, from nine or ten, to fifteen or sixteen, spent in these studies, and under this moral discipline, be said to be thrown away? Can that period be employed to better purpose? Is it not the great business of education, to instruct and civilize mankind, and to form them for acting an useful part in their several stations? And has not this method a manifest tendency to promote so valuable an end? Will not such instruction, and such a discipline, be an infinite advantage to a young man, if he is to be a merchant, a farmer, an artificer? Will it not give him an evident superiority over his more ignorant and more undisciplined brethren? Will it not be a very proper preparation for him, if he is born to an opulent fortune, or if he is endued with a superior genius, and destined to a learned profession? Will it not smooth his way to the

sciences,

ſciences, and quicken his progreſs through them, when he is ſent to proſecute his ſtudies at the univerſity?

One of the advantages of a claſſical education deſerves more particularly to be mentioned. By the taſte for reading which it both inſpires and directs, we are enabled to ſpend a vacant hour in an agreeable and inſtructive manner. What an advantage will this be for gentlemen who have acquired an opulent fortune, when they retire from the active ſcenes of life? Many there are, who, amidſt all the conveniencies that affluence can procure, are often at a loſs how to entertain themſelves in their retreat, and know not how to enjoy the fruits of their induſtry with dignity and ſatisfaction. Devoured by languor, and all the maladies of an unemployed mind, for want of a proper taſte for books, they find themſelves under

under a prepoſterous neceſſity of flying, in the decline of their years, to childiſh amuſements for relief; and of ſpending, in trifling and folly, that period of life which every wiſe man would wiſh to employ in a way more rational, and more improving.

It will be objected, That theſe advantages do not always appear in the taſte and manners of thoſe who have had a claſſical education. This is acknowledged: but this defect is not to be imputed to the inſufficiency of ſuch an education, which has a natural tendency to produce theſe effects; it is to be imputed to the parents, who neglect the morals of their children; and to teachers, who, for want of proper aſſiſtance, drive their pupils through the claſſics in a way equally harſh and precipitate. Thus the beſt medicines may be rendered ineffectual, when unſupported by a proper regimen, or abuſed

buſed by the unſkilfulneſs or negligence of thoſe who adminiſter them.

As the ſtudent is now arrived at fifteen or ſixteen years of age, and may be ſuppoſed to be a tolerable maſter of claſſical learning, the bias of his genius, which by this time has diſcovered itſelf, will point out that way of life where he will have the beſt chance to ſucceed. This full diſplay of his genius will ſerve as a clue to his parents or tutors, and prevent the abſurd and cruel practice of puſhing a boy through the ſciences, when nature has not ſmoothed the way for him, on the one hand, or of condemning him to the more laborious arts, when his capacity is quick and lively, on the other.

Children who are intended for the more ingenious handicrafts, if, after the ſtudy of the claſſics and the common rules of arithmetic at ſchool,

ſchool, they be taught the principles of mathematics, will have no occaſion for farther preparation; but, thus trained, may be ſafely put to an apprenticeſhip; which is the beſt way of acquiring a dexterity in a mechanical employment.

Thoſe who are deſtined for agriculture, ſhould be inſtructed in the ſimpleſt principles of mechanics, the nature of the different ſoils in the pariſh or county where they reſide, the culture adapted to them, and the methods of the beſt farmers in this iſland. This will not appear ſo chimerical, or ſo uſeleſs, if we conſider the laudable progreſs which ſome of our gentlemen have already made in improving their eſtates, and the tendency that ſuch a preparation would have to diffuſe the like ſpirit among the lower people; as it would both inſpire them with an early taſte for this uſeful art, and direct them in the exerciſe of it.

And it would be an inſtance of public ſpirit, if any gentleman of ability and experience in this way would digeſt, in a plain and eaſy ſtyle, his own obſervations on this ſubject, and communicate them to the public: and he might render ſuch a work more extenſively uſeful, if, out of the multitude of books which have been written on huſbandry, he would take the trouble to make a collection of thoſe methods which have been purſued with moſt ſucceſs, and which ſeem to be beſt ſuited to the ſoil and the climate of our country.*

It is to be regretted, that the miſtaken views, and ungoverned paſſions of men, ſhould render the

* A ſmall collection of this kind, intitled, *Select Eſſays on Huſbandry*, and alſo other uſeful treatiſes on this ſubject, have been publiſhed ſince this Eſſay was compoſed; and it is with pleaſure we obſerve, that agriculture makes daily progreſs among us.

taken

profeſſion of arms neceſſary. As Providence has made ample proviſion for the wants of mankind, how happy ſhould we all be were we taught to ſtudy the true art of life! How certainly ſhould we find our own happineſs in contributing to that of others! How delightful a ſeat would this earth be, if war and all its horrors were no more! And how amiable a picture would mankind exhibit, thus loving and cheriſhing one another!

But till that happy period arrive, and the paſſions of mankind be turned into their proper channel, it may be no ſmall advantage for thoſe gentlemen who are deſtined for the army, or navy, to be properly educated and prepared for a way of life which is ſo dangerous to the morals of ignorant and unprincipled youth. For this purpoſe, they ſhould be trained up, with the greateſt care, in the principles of religion, and juſt

notions of virtue and honour; and together with a claſſical education, they ſhould be taught the French language, Mathematics, eſpecially the practical parts, ſuch as Geometry and Fortification, with Natural Philoſophy, and the beſt books, both ancient and modern, on the art of war. To this ſhould be added frequent exerciſes of the epiſtolary kind, a branch of education uſeful indeed to all who have buſineſs to tranſact, whether public or private, but eſpecially to gentlemen of the army. Theſe have occaſion frequently to relate their military operations, which ſhould always be done in a clear, diſtinct, narrative ſtyle.

With ſuch preparation as this, they will be more capable of ſerving their king and their country with reputation and honour. It is but too juſt an obſervation, that young gentlemen are often hurried into

into the army, or navy, without the advantages of a liberal education: while the youth who are bred to other profeſſions have a laborious courſe of inſtruction to undergo, thoſe on whoſe ability, courage, and integrity, the fate of their country may perhaps depend, are thought to need but little previous culture for ſo important a charge. But this is a fatal error: it is impoſſible for ignorance, or vice, which ſo often accompanies ignorance, and eſpecially in military men, to inſpire that fortitude, and that manly reſolution, which are natural to a man who being directed by an enlightened underſtanding, and enlivened with the joys of religion, is armed, by the uprightneſs of his heart and the innocence of his life, againſt the terrors of death, and the apprehenſions of miſery in another world.

As for the private men, both of our army and navy, the low cir-

cumſtances in which they are born, allow not of ſo extenſive an education: yet if inſtructed, like others of their rank, in reading Engliſh, in writing, and arithmetic; if brought up from their earlieſt years in the principles of religion and virtue, and accuſtomed to a hardy, ſober, and frugal way of life; no longer would they be diſtinguiſhed for impiety and profligacy of manners; no longer would they be obſerved to ſpread the infection of their example from town to town among the lower, the younger, and the more ignorant part of our people.* On the contrary, improving that natural courage which they derive from the genius of the Britiſh conſtitution, ſoon would they exhi-

* From theſe ſtrictures on the private men of our army, it is but juſtice to except many individuals, and to acknowledge, that ſome regiments are much more regular in their manners than others.

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bit to our view the lovely virtues of ſobriety, hardineſs, fidelity, intrepidity, public ſpirit, piety, and magnanimity. Who would face the enemy with more undaunted reſolution, than he whoſe heart and hands are innocent; who fights for his king and the public liberty from principle, rather than from ſlaviſh and mercenary views; who loves his country, and the great ſociety of mankind; and whoſe mind is at peace with God, and ſhrinks not back at the proſpect of approaching eternity?

But as the defence and the liberty of this iſland muſt always be connected with the mode of education that ſhall generally prevail, it would be an advantage to the public, that boys, when they arrive at a certain age, ſuppoſe fourteen or fifteen years, ſhould be trained to arms, and publicly exerciſed for that purpoſe an afternoon every week, or every

every fortnight. To prevent accidents, to which their inexperience would expoſe them, their arms might be lodged in proper places, through the different pariſhes, and the boys ſhould have no acceſs to them but when they were to be publicly exerciſed. This practice being continued at ſtated intervals, during the ſtage of manhood, as well as of youth, would form a conſtant well-trained militia, ſave a great part of the expence occaſioned by a ſtanding army in time of peace, and prove an excellent ſeminary for recruiting the forces we might have occaſion to employ abroad in time of war.*

To carry on ſo extenſive a courſe of education, and adapt it to the various occupations of mankind, it will be neceſſary, that, in boroughs

* I foreſee that ſome objections will be made to this ſcheme, and it is with diffidence I mention it.

and

and populous villages, beſides the teachers of the Claſſics, there be one or more teachers of Engliſh, in proportion to the extent and populouſneſs of the place. In like manner, in every conſiderable town, there ſhould be at leaſt one teacher of Book-keeping, Geometry, Algebra, Navigation, Mechanics, and Drawing, who ſhould explain the nature and hiſtory of trade, to ſuch as are intended for that way of life; and, among other things, he ſhould give them a notion of the produce and various manufactures of this iſland, and the branches of commerce which it carries on both with foreigners, and with its own colonies.

As for Writing, Arithmetic, and the French tongue, they may be taught in the grammar-ſchool, as is the preſent practice in ſome towns; or at ſeparate hours, and by a ſeparate teacher, as in others.

Here

Here it is to be obſerved, that as the province of all theſe teachers, is to attend to the morals as well as the ſtudies of their pupils, they ſhould be perſons of a liberal education, and exemplary conduct; and therefore they ſhould be as amply provided for by the public as the teachers of the Ancient Languages ought to be.

From what has been ſaid, it will appear, that one great object of this plan is, to extend the more uſeful branches of education among the lower claſſes of mankind, to give them habits of induſtry, and to furniſh them with the beſt opportunities of learning what is moſt ſuited to the trade or the profeſſion which they are to follow; but what is intended above every thing, and what alone can make every thing elſe of any conſequence, is, to preſerve the innocence of children, to ſeaſon their minds with piety and virtue, and

and to form them, by an early diſcipline, to be good men as well as uſeful citizens. I ſay, by an early diſcipline; for it is to be repeated again, that the ſooner we form the minds of children, by teaching them to make a right eſtimate of things, and by accuſtoming them to act accordingly, the leſs they will be infeſted, as they grow up, with irregularities of temper, and extravagancies of paſſions. Hence education will become more delightful both to the teacher and the learner. And as children muſt be left, for the firſt five or ſix years, to the care and diſcipline of their parents*, theſe

* In towns and villages, it would be of great conſequence to the health and innocence of children, during the firſt period, that is, from three to five or ſix years of age, if parents would divide them into ſelect ſets, and commit each ſet to the care of a ſenſible, prudent, elderly perſon, whoſe buſineſs ſhould be, not to give them formal leſſons, but to preſerve them

theſe ſhould take all poſſible pains, during that critical period, to preſerve them from falſe and deſtructive aſſociations of ideas, and to keep them as much as poſſible from the ſociety of corrupted or neglected children: and they ſhould ſend them to ſchool betimes, not that they may be oppreſſed with reading, or tortured with leſſons which they cannot comprehend, but that bad habits may be prevented, their diverſions regulated, and ſuitable taſks preſcribed; and that this moral diſcipline, with the virtuous diſpoſitions which it tends to inſpire, may be rendered familiar to them.

Before I conclude this chapter, it may be proper to offer ſome hints

them from dangers, from bad habits and bad companions, to invent proper amuſements for them, to ſuperintend their diverſions, and for that purpoſe ſometimes to aſſemble them in a convenient room, and ſometimes to go along with them into the fields, &c.

con-

concerning the education of women. The fair ſex are capable of a very high degree of improvement, and the aſſiſtance of the mothers is of great conſequence towards carrying on any general plan of education; becauſe of the authority with which they are inveſted, and the opportunities which they have of inſtructing their children, and of forming their tempers: but to give proper directions for the education of thoſe in the higher ranks of life, would require abilities far ſuperior to mine, and a more extenſive acquaintance with the fair ſex than I can pretend to. I ſhall therefore leave a ſyſtem of education for the ladies, to be given by thoſe who are equal to ſo delicate a ſubject,* and ſhall confine myſelf to a

* On this ſubject young ladies may read with advantage, Inſtructions for a young lady in every ſphere and period of life; Letters on the

few hints on the education of women in the lower ſtations of life.

As they are capable of inſtruction as well as the men, and, like them too, accountable for their actions, the very meaneſt among them ſhould be taught to read the Bible, to ſing the church tunes, and to write. And to this may be added the common rules of arithmetic, if they diſcover an inclination to learn them. Above all, the greateſt care ſhould be taken to inſtruct them in the principles of religion and morality, and to ſuperintend and direct their conduct. For this purpoſe they ſhould be ſent to the pariſh-ſchools, either in company with the boys, as at preſent, or rather by themſelves, and at different hours. Humanity, nay juſtice, and a regard

the improvement of the mind, addreſſed to a young lady, by Mrs. Chapone; and, A letter from a father to his daughter at a boarding-ſchool, &c.

for

for the public good, require this care to be taken of the women. Are they not recommended, by the feebleneſs of their ſex, to the care and protection of the men? Are they not partakers of the ſame nature? Are they not endued with the ſame powers of mind? Would not this early attention to their minds and morals render them more diligent and more faithful ſervants? And when married, would it not render them more capable of inſtructing their children, and more attentive to their behaviour?

In forming their minds, particular care ſhould be taken to point out thoſe qualities which are moſt ornamental to their ſex, ſuch as cleanlineſs, neatneſs of dreſs, modeſty, ſweetneſs of temper, induſtry, ſobriety, frugality. And as the women, thus educated, muſt make it their ſtudy to acquire the proper accompliſhments, and the diſtin-

guiſhing virtues of their ſex, a deſire to pleaſe them, will animate the men, and prove an additional motive to regularity and decency of behaviour.

They ſhould alſo be carefully inſtructed, when young, in all the branches of domeſtic œconomy, eſpecially in the dreſſing of victuals, in ſewing, ſpinning, and knitting. To be miſtreſs of theſe and the like accompliſhments, will be a conſiderable advantage to a young woman: it will help to recommend her to a huſband; it will compenſate to her the want of a fortune.

Among other things, young women ſhould be deeply impreſſed with a ſenſe of character, and taught the infinite difference between virtue and vice, with the inſeparable connection between innocence and happineſs on the one hand, and between guilt and miſery on the other. And it is hoped that, if this plan was

put

put in execution, it would have a great effect in improving the minds of both ſexes, in reſtraining that propenſity to illicit amours which is ſo much complained of in young gentlemen, and in extinguiſhing that taſte for luxury and idleneſs, which is known to have ſo baneful an influence on the ſtrength, the populouſneſs, and the proſperity of a nation. Theſe obſtructions being removed, our truer and more laſting happineſs would no longer elude our ſearch: it would be found in a married ſtate, as it can ariſe only from the poſſeſſion of a virtuous and amiable woman, the friend and companion of life.

Sect. VI.

Of the Qualifications and Duty of Teachers.

THE teacher ſhould be well acquainted with the Claſſics and the Belles Lettres in general, and with the Latin tongue in particular, not ignorant of Logic, verſed in the Mathematics, Natural and Moral Philoſophy, with a general knowledge of Natural Hiſtory and Aſtronomy. Theſe ſtudies are a very proper exerciſe for the powers of the mind, which they are found, in a ſurpriſing manner, to open and enlarge. To Academical learning he ſhould add ſome ſkill in Agriculture, if he intends to teach in the country.

He ought alſo to be expert in Geography and Civil Hiſtory, ancient

cient as well as modern; to have a good taſte in books; and to have been frequently in the company of well-bred and accompliſhed perſons of both ſexes; for ſuch company is the beſt preſervative againſt that affectation and pedantry which ſo often and ſo diſagreeably diſtinguiſh the ſcholaſtic and the recluſe.

Much ſhould he ſtudy the art of communicating knowledge. Without this talent he muſt be altogether unfit for the buſineſs of teaching, whatever his other accompliſhments may be. So confined are the ideas of children, and ſo unprofitable, as well as diſagreeable, is every leſſon which they cannot comprehend, that the teacher ſhould take the greateſt care to accommodate their taſks to their capacities and years, and to repeat his inſtructions in a ſimple, familiar, and perſpicuous ſtyle, till he find they are clearly and fully underſtood. Thus the attention

attention of his ſcholars will be fixed, and their ſtudies rendered eaſy and agreeable.

He ſhould ſtrive likewiſe to diſcover the genius and natural bias of his pupils, and communicate his diſcoveries to their parents: for this purpoſe he ſhould attend to their diverſions and amuſements, the queſtions which they put unſolicited, the objects, and the ſubjects of literature, with which they are moſt entertained.

He ſhould conſider, that he does not perform his duty to his pupils, unleſs he render them highly ſenſible of the advantages of early ſtudy, and accuſtom them to it. Theſe advantages are very great: in youth the mind imbibes inſtruction more eaſily, and retains it much better; and an early habit of ſtudy, tempered with proper exerciſe, fills up, both with profit and pleaſure, thoſe hours which would otherwiſe be ſpent

ſpent in diſſipation and folly. Beſides, the ſooner knowledge is acquired, the ſooner and more effectually is its poſſeſſor ſecured from error and deception, from pedantry and pride; the ſooner he begins to be diſtinguiſhed, truſted, and employed; the ſooner he becomes acquainted with human nature and himſelf; and conſequently the ſooner he is enabled to form juſt rules of conduct, and to act with propriety and prudence.

No leſs pains ſhould the teacher take to inſtruct his pupils in the uſe of knowledge, and direct them how to employ it. Now man being deſigned for action as well as contemplation, that ſort of knowledge will be vain which does not prepare him for ſocial life, and inſtruct him in his duty to God and to man. This is its trueſt and nobleſt end; and by keeping this in view in all our ſtudies, we ſhall at length become good men.

men and good citizens, happy in ourſelves, and uſeful to others.

The teacher ought alſo to be well aſſured, that his conſtitution, as well as inclination, is ſuited to this way of life, and capable of confinement and drudgery. If the body is indiſpoſed, the mind will not exert itſelf with that vigour which is particularly neceſſary in this profeſſion. Nor ought he to be diverted from the duties of his office by a ſeparate employment, or by any avocations whatſoever. For which reaſon, whoever undertakes the education of youth, either in a public or private capacity, ought to form an unalterable reſolution, to dedicate his time and his ſtudy to that important taſk. He ought not to conſider his office, if he is a public teacher, as a proviſion for life, and an eſtabliſhment for indolence; nor if he is a private tutor, ought he to look upon it as a matter of inferior moment,

and

and a disagreeable, though necessary step, by which he may rise to a more elevated station, or acquire a more considerable fortune in the world. Pious and ingenuous in his mind, prudent and humane in his temper, regular and polished in his manners, temperate and plain in his way of life, of all mankind he ought to have the fewest faults and foibles; because the bad example of a man, who is every day employed in teaching morality, as well as language, will naturally have a most pernicious influence on the soft and flexible minds of children, who are to receive their impressions in a great measure from their teacher. To an entire command of his passions, and a justness of sentiment, both with respect to religion and politics, he should join a strong attachment to our happy constitution, a superiority to party spirit, and an aversion to all slavish and enslaving principles.

Above

Above all, he ought to have an honeſt and upright heart, and a ſincere deſire to be uſeful to the children under his care. This ought to be the delight of his ſoul, and the great motive of his actions; it is this motive, that above every thing elſe, ſhould have determined him at firſt to enter upon this way of life. Without a natural taſte for communicating knowledge, and an earneſt deſire of being uſeful to his pupils, he will neither be happy in his charge, nor ſo ſucceſsful as its importance requires.

Nor is it ſufficient that the teacher ſhould have the qualifications and diſpoſitions already mentioned; it it alſo neceſſary that he ſhould be inveſted with an unlimited power over his pupils, and that his authority ſhould, on every occaſion, be ſupported by their parents. Without this, all the efforts of the teacher in educating the child will prove

ineffectual.

ineffectual. For which reaſon, parents ought to have an entire confidence in the fidelity, as well as ability, of the teacher, before they commit their children to his care, and to neglect nothing that can ſtrengthen his hands, when once they have beſtowed on him ſo important a truſt.

But though the authority of a teacher over his pupils ought to be fully eſtabliſhed, yet its ſureſt and moſt agreeable foundation will be a ſenſe of character, with which he ſhould ſtudy to inſpire them, and on an apprehenſion of diſpleaſing him, rather than a ſervile fear of puniſhment. At firſt, indeed, in the caſe of groſs negligence, or diſſipation of mind, greater ſtrictneſs is to be uſed, in order to fix the attention; and if the boy is of a refractory diſpoſition, to render him tractable. This, however, will be neceſſary only when he has been neg-

lected in his firſt years, or corrupted by undue indulgence. But when the temper is once rendered pliant and docile, the ſeverity of diſcipline is to be relaxed, and the diſtance between the teacher and the ſcholar to be gradually diminiſhed. Then will the latter deſpiſe the childiſh amuſements which formerly ingroſſed him; and acquiring a taſte for higher and more rational entertainments, he will make rapid advances in knowledge, and find his ſtudies ſweetened by that eaſy and familiar intercourſe which will ſucceed between him and his teacher.* This connection being formed, how delightful is it to teach, as well as to

* From this view of the qualifications and duties of a teacher, parents may judge, whether a young man who has not had the advantage of experience, be a fit perſon for educating youth. Would it not be proper, that ſuch a perſon ſhould be previouſly employed, for two or three years, as uſher to ſome conſiderable ſchool?

be

be taught, and how wonderfully does the mind improve both in knowledge and in virtue!

As for the under-teachers, or uſhers, in great ſchools, they ſhould be perſons of an irreproachable character, and of great ſkill in claſſical and academical literature, with no ſmall ſhare of prudence and good temper. And as they will acquire experience under the direction of the principal teacher, and as experience is of infinite uſe in qualifying a man for the education of youth, the public ſchools may be ſupplied, from theſe uſhers, with the ableſt teachers from time to time.

SECT. VII.

Of the Salary of Schoolmaſters.

WHOEVER reflects on the importance of education, and the variety of qualifications neceſ-

ſary in every teacher, will eaſily ſee, that the proviſion to be made for the inſtructors of youth ought to be much greater than it is at preſent. It ſhould be ſuch as would remove the diſadvantages complained of, and excite perſons of good capacity, and of a liberal education, to apply themſelves to this profeſſion. And if we conſider the prices of all the neceſſaries of life in this iſland, we cannot ſuppoſe that any ſcholmaſter who is properly qualified, can have leſs than a ſalary of fifty pounds ſterling in the year, with a convenient dwelling-houſe, in caſe it ſhould be neceſſary to accommodate the more diſtant ſcholars within the pariſh. This, with his chance of an annual free gift in money from the richer parents, and the perquiſites which he will receive for teaching the learned languages, will place him in eaſy circumſtances, and enable him to ſupport a family, and

to

to educate his children. For if he is either depreſſed in his mind, or diverted from his buſineſs, by the cares which are inſeparable from indigence, he will neither be happy in himſelf, nor uſeful to his pupils.

He ſhould receive no money from the ſcholars for the teaching of Engliſh, Writing, and the common rules of Arithmetic. The moſt of parents, who ſubſiſt by their daily labour, cannot bear ſuch an expence; and theſe branches of education, to which the pooreſt as well as the richeſt are intitled, ought to be rendered as little chargeable as poſſible. But this ſhould not reſtrain the generoſity of an opulent parent, if he think the teacher is faithful in his office.

By this means, the ſalary of the ſchoolmaſter, and his chance of perquiſites from his ſcholars, will be ſo adjuſted, that the one may raiſe him above indigence, and the other

prove an additional, though ſubordinate, motive to quicken his induſtry.*

A conſcientious teacher will, without ſuch mercenary views, do juſtice to the poorer as well as the richer ſcholars: for he ought always to remember, that it is on account of the lower and the poorer claſſes of mankind that he receives his ſubſiſtence from the public. But ſtill it will give him pleaſure, to ſee thoſe parents whoſe circumſtances admit of it, voluntarily and chearfully offer him a token of their gratitude for his fidelity to all who are under his care.

* If any one thinks, that the encouragement which would ariſe from the generoſity of the richer parents would be but inconſiderable and precarious, let him enquire into the preſents uſually given at free ſchools, and he will have reaſon to alter his opinion. A parent never grudges to give the teacher a preſent, equal at leaſt to the quarterly payments eſtabliſhed in other places, if he think that juſtice is done to the education of his child.

To this ſcheme it will be objected, That where teaching is gratuitous, it is found, by experience, the ſtudent is more irregular in his attendance, and more careleſs of his improvement. But this objection will vaniſh, when we conſider that, though the teacher ſhould give the ſame attention to every boy as if he was to be bred to a learned profeſſion, yet the public does not require that any ſhould be compelled to learn, but that all ſhould have opportunities, if they incline to improve them.*

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* From the great extent and populouſneſs of ſome pariſhes, it may happen, that there will be occaſion for an uſher, or aſſiſtant to the ſchoolmaſter. In ſuch caſes, where no proviſion is already made, there is reaſon to hope, that the ſchoolmaſter, who muſt be a gainer by the uſher's aſſiſtance, will not grudge to give him his board, nor the wealthier parents, whoſe children are to have a claſſical education, refuſe to contribute a ſmall ſum for his ſalary. I ſay, a ſmall

The difficulty of raiſing a fund, for the payment of the ſalaries propoſed, will alſo be objected. This difficulty is acknowledged, and lamented. But the importance of the object in view, and the readineſs of mankind to promote any ſcheme wherein they think their intereſt is greatly concerned, will not allow us to deſpair. One thing may be pointed out, that would be productive of great utility, at the ſame time that it would be very little felt by the public; that is, the eſtabliſhment of a regiſter of Births, Marriages, and Deaths in every pariſh, to be kept by the ſchoolmaſter, in ſuch a manner as to be a legal voucher of all ſuch events. A regiſter of

a ſmall ſum; for in ſuch a ſituation a young man ſhould not have the gain ariſing from that ſubordinate office ſo much in view, as the opportunity of improvement which he would have in the mean time, and of qualifying himſelf for a ſuperior charge.

this

this kind is kept in an irregular or imperfect manner in ſome pariſhes, and altogether wanting in many. The perquiſites ariſing from hence being fixed by law at a moderate rate, and joined to the proviſion already made for ſchoolmaſters, would contribute a little towards raiſing the fund propoſed. Other means might be mentioned; and if any thing in theſe hints ſhall be judged worthy of the public attention, it is not doubted but proper methods will be taken by the ſtate for reforming the abuſes of education, and ſupplying its defects.

But if the exigencies of the ſtate will not allow us to hope for an immediate ſupply from that quarter; if the liberality of the great is already diverted into other channels; and if nothing can, or ought to be impoſed on the poor, it is hoped, that, till proper ſalaries be eſtabliſhed, the richer parents, who muſt

be

be ſo great gainers by this plan, will not think it hard to meet in their reſpective pariſhes every year, or every fifth year, and voluntarily tax themſelves to raiſe a fund for that purpoſe. A ſmall ſum of money, for it would be but ſmall to individuals, could not be ſaid to be thrown away, when employed in procuring their children a more virtuous and more uſeful education: it would return to them ſevenfold, in the probity, the ingenuity, and the ſuperior knowledge of their children; it would be ſpent among themſelves; it would free them from the neceſſity of ſending their ſons to ſchool at a diſtance, where their education muſt be more expenſive, and the reſtraints upon their irregularities more feeble; it would ſave ſeveral gentlemen the expence of a private tutor for their children: in any event, it would be ill-judged œconomy, to ſave a portion of their money,

money, when a ſmall portion of it thus laid out, has ſo evident a tendency to promote the virtue, the uſefulneſs, the happineſs, of what is ſo dear to them.

But it is needleſs to multiply arguments, ſince the wiſdom of the nation, if it approve of this plan, will be at no loſs to carry it into execution.

After all, it will be aſked, "Where "ſhall ſuch teachers be found?" In anſwer to this, it is granted, that this ſcheme cannot take place all at once: it would be difficult to find immediately a ſufficient number of teachers properly qualified. Beſides, unleſs ſome other decent proviſion could be made for ſuch of the preſent teachers as might be judged unqualified, they ought, without doubt, to be continued in their office. It would be cruel and unjuſt, to deprive them of their livelihood, ſince, with good intentions, and on the faith

faith of ſociety, they are dedicating their labours to the public ſervice, and diſcharging their duty to the beſt of their power. But this inconvenience will ceaſe by degrees, at the death of ſuch of the preſent incumbents as may be unqualified; or it will be removed at once, by their better appointment. And if proper regulations be once eſtabliſhed, and ſuitable encouragement given, it is not to be doubted, but perſons of good capacities will train themſelves up for ſo uſeful and ſo honourable an employment. Public ſpirit, which, when duly encouraged, is ſeldom wanting, will then apply itſelf to form the minds of youth, being invited by the probability of ſucceſs, and allured by the proſpect of eſteem, uſefulneſs, and happineſs.

PART

PART II.

Directions for educating CHILDREN.

SECT. I.

*Of the care to be taken of the bodies of Children.**

SO feeble a creature is man, when he makes his firſt appearance in the world, and ſo great the influence which his body is to have on his mind, that every plan of education ought to provide for the health of the former, as well as the ſoundneſs of the latter. The mind is hardly a ſubject of diſcipline during the weakneſs of infancy; but the body requires our attention from the very birth. The ſooner then we begin

* Vid. p. 40.

to take care of it, the more ſucceſsful will our labours be.

After the child has been waſhed, it ought not to be laid in a cradle, but cheriſhed for ſome time by the heat of the mother, if ſhe be free from a fever; and if afterwards it is thought proper to uſe a cradle, that cradle ſhould be large, and the child being ſuffered to lie at eaſe, ſhould be watched rather than rocked.

Children, generally, ſleep ten or twelve hours after their birth; they ſhould not be diſturbed in this ſleep, nor ſhould a laxative ſyrup be adminiſtered when they awake; they ſhould be put to the breaſt, even though the mother ſhould not appear to have milk; for the ſucking of the child brings the milk, which ſerves as a laxative, and alleviates, if it does not prevent the fever that frequently ſucceeds the delivery. If, after all, no proper milk can be procured,

procured, the laxative will be neceſſary.

It is an abſurd and unnatural practice, to bring up children by the ſpoon; and never to be uſed but when the mother is incapable of nurſing her child, and a proper nurſe cannot be found. The moſt natural food for a child, during infancy, is, without doubt, its mother's milk: and it is a duty incumbent on mothers to ſuckle their children, if they be able to effect it. Beſides the phyſical advantages which attend this practice, there are others which deſerve the attention of parents. The helpleſs condition of an infant, requires all the concern and aſſiduity of a mother. The mother who ſuckles her children, follows the ſureſt guide, the invariable courſe of nature. By indulging her affection for her offspring, ſhe ſtrengthens it; by accuſtoming them to depend on her, ſhe endears

herſelf to them; by the care which ſhe takes of them, ſhe acquires an additional claim to their gratitude; by the duty ſhe performs to her family, ſhe ſets her daughters an example to imitate in their turn.

If the health of the mother make it neceſſary to hire a nurſe, the greateſt care ſhould be taken in chuſing her. A ſound conſtitution of body, with milk of the ſame age, or nearly of the ſame age, with that of the mother, cleanlineſs, temperance, carefulneſs, and evenneſs of temper, are indiſpenſable qualifications in every woman who is to be truſted with ſo precious a charge. If the nurſe be intemperate in her way of living, or violent in her paſſions, the child muſt ſuffer in his body, and conſequently in his mind; if ſhe be ſlothful or negligent, what a riſk will he run, unable to preſerve himſelf, or even to make known his wants?

Nor

Nor is ſagacity in a nurſe leſs neceſſary to prevent the child from bad habits, than carefulneſs, to guard him againſt dangers. Light, for inſtance, or any clear ſubſtance, is found to draw the attention of children, even when it falls obliquely on the eye. To prevent then the contracting of a ſquint look, a judicious nurſe will turn the face of the child directly to the object which he is viewing. The like ſagacity will teach her to keep him dry, and in a proper poſture, to rub him now and then, to prevent his being overlaid in bed, and, on all occaſions, to take the moſt prudent methods of managing her infant charge.

The diet of the nurſe deſerves likewiſe to be conſidered: it ſhould be copious, but not immoderate; it ſhould nouriſh, but not inflame; it ſhould conſiſt more of bread and milk and vegetables, and eſpecially if ſhe has been accuſtomed to ſuch

a diet, than of animal food, or fermented liquors,* the laſt of which are highly improper for her.

Children, in general, ſhould be ſuckled between nine and twelve months: they ſhould not be crammed too much with victuals†; nor ſhould they be weaned all at once, but gradually, and prudently prepared for their future diet.

After children are weaned, their taſte ſhould be preſerved, as much as poſſible, in its primitive ſimplicity; for which reaſon their diet ſhould be plentiful, but it ſhould

* As ſo much depends upon the temper, the care, and the diet of the nurſe, it may not be amiſs that the child ſhould be nurſed under the eye of the parents, and that a ſmall annuity ſhould be ſettled upon the nurſe, to be continued during the life of the child.

† The ſtomach, when overloaded, is leſs able to digeſt; and when more is taken than can be digeſted, it vitiates the blood, and occaſions diſeaſes of various kinds.

alſo

alſo be plain. Till they are three years old, it ſhould conſiſt moſtly of common things, as well-fermented bread, panada, milk, beef-tea, with rice, barley-broth, and barley-meal porridge. Spiceries of every kind, and whatever lies heavy on the ſtomach, as paſtry, cuſtards, and puddings, when made chiefly of eggs, butter, and unfermented flour, are very improper.

Their drink ſhould be pure water, unleſs they are of a cold, or weak, and ſickly conſtitution: in that caſe a little good wine, now and then mixed with their drink, may be of uſe to ſtrengthen the ſtomach, to raiſe the ſpirits, and to promote a free circulation of the blood. But it does not enter into our plan to preſcribe the means of recovering health.

They ſhould not be allowed to contract a nice and whimſical taſte; they ſhould be accuſtomed to take whatever

whatever is judged to be healthful for them, and known to agree with their conſtitutions; and they ſhould be taught to be deliberate and decent in their manner of eating. If their meat be taken haſtily, it will not be eaſily digeſted; if either their meat or their drink be taken when hot, it will hurt the ſtomach. If they aſk to eat between their meals, nothing but bread ſhould be given them: this they will eat with pleaſure, if hungry. In like manner, if they aſk to drink, water ſhould be given them; this will ſufficiently quench their thirſt. When they are warm, they ſhould not be ſuffered to drink cold water; it will be better for their health if they delay drinking till they are cool; beſides that a diſcipline of this kind may be very uſeful in the more advanced ſtages of life.

When a child begins to carry every thing to his mouth, it is a ſign of the

the cutting of the teeth; and the child ſhould have ſomething to gnaw that is harmleſs and yielding, as liquorice-root, and the like: but by no means coral, which is by far too hard.

Children ſhould have no ſhoes or ſtockings till they are able to run abroad: nor are they to be ſhackled with bandages, or confined with ligaments of any kind: theſe, by obſtructing the circulation of the blood, muſt hinder the growth, and affect the health and temper of the child. Some may be ready to think, that unleſs children be confined and adjuſted in their cloaths, they will be in danger of contracting a deformed or unhandſome figure of body. But reaſon, and the experience of mankind, ſufficiently demonſtrate the abſurdity of ſuch an opinion.

They

They ſhould not be burdened with too warm and heavy cloaths, * nor accuſtomed to ſit over the fire, or to ſleep in warm rooms; which is a practice that tends to relax their bodies, and enervate their minds. But if they have been bred in this delicate way, ſudden and total tranſitions from one extreme to another may be very dangerous, eſpecially if they are of weak conſtitutions.

Though mothers ſhould not neglect their children by abandoning them to hired nurſes, yet they ſhould not carry their care to an exceſs. By ſuch a conduct, while they want to preſerve them from preſent ſufferings, they will accumulate future diſaſters upon their heads, and, by a blind fondneſs, prolong the feebleneſs of childhood

* The following dreſs may be uſed; a thin night-cap, a flannel waiſtcoat without ſleeves, a pettycoat and gown of light ſtuff, a thin flannel ſhirt for the night.

through

through the ſucceeding ſtages of life.

Education is, as much as poſſible, to be adapted to the natural condition of mankind; and nature has not made our happineſs to conſiſt in indolence, nor exempted us altogether from hardſhips and trouble. The ſooner then we learn to bear theſe, the leſs ſhall we be ſenſible of them as we advance in life. For which reaſon children ſhould be accuſtomed, by a hardy but prudent education, to bear fatigue, and all the inclemencies of the weather: for in childhood, the conſtitution, not yet formed, will admit of changes and experiments, which it might be dangerous afterwards to attempt. The power of habit is known to be great, and we ſhould try to give children good habits with reſpect to the body as well as the mind.

To render children more robuſt, the country-air, and cold bath, may be

be of great uſe. The purity of the former will ſtrengthen their lungs, and enliven their ſpirits; the coolneſs of the latter will brace their nerves, and fortify them againſt the injurious impreſſions of the weather. Thus too their bodies, being kept clean, will be more healthy and vigorous. To prevent any danger that may ariſe to their health from theſe immerſions, the water at firſt may be made lukewarm; then the heat of it may be diminiſhed, by inſenſible degrees, till the child can bear to be plunged into the coldeſt water in the rigour of winter.

Upon the ſame principles, children, as ſoon as they have got their teeth, ſhould be accuſtomed to have the head bare, or but ſlightly covered, both in ſummer and winter. Some of the ancient inhabitants of Africa, notwithſtanding the ſultrineſs of the climate, are ſaid to have uſed no covering

covering for the head. Such a practice might be more proper for the people of Great-Britain, as they are leſs expoſed, in ſo northern a region, to heat, than to cold, which is not ſo hurtful to thoſe who are inured to it betimes.

Children, when a few months old, ſhould be taken out now and then into the open air, carried from place to place, toſſed in their nurſes arms, and drawn in go-carts, or other vehicles contrived for their uſe. When they are nine or ten months old, they may be taught to walk alone; but no leading-ſtrings ſhould be made uſe of for that purpoſe. Till they are two or three years old, they ſhould not be allowed to fatigue themſelves with walking, &c. but, in proportion as they advance through childhood, they ſhould be permitted to run about in the fields, under the eye of a careful perſon, and to take innocent amuſements.

As it is exerciſe that hardens the body, let them run, fall, cry, and, like the ancient Roman youth, let them be almoſt continually in motion. And they may be allowed to lie down on the ground when weary, and to go with wet feet, if they have been ſo trained from their infancy; for in that caſe their health will not ſuffer from ſuch freedoms; only let them be warned not to throw themſelves down on the moiſt ground when they are warm.

Parents, and thoſe whom they employ about their children, ſhould take the greateſt care to preſerve them from accidents, (to which childhood, void of experience and naturally thoughtleſs,) muſt be frequently expoſed. Thus they ſhould keep them at a diſtance from the fire, from precipices, and other dangerous places, and remove out of their way any weapons that may hurt them. But this is not all; they

ſhould

ſhould teach them alſo how they may, by a prudent foreſight, preſerve themſelves from dangers, and harden the body, that they may be capable of enduring all the varieties of life.

But though we cannot be too ſolicitous to keep children from dangers, yet if they ſhould happen to fall or wound themſelves, or meet with any accidents of that kind, we ſhould not run to them with ſymptoms of violent emotion: we ſhould give them what relief may be neceſſary, without appearing to be greatly diſturbed, or fondly condoling with them on their diſaſter. For to ſuffer pain with a manly ſpirit is a leſſon for which they may have occaſion in the different ſtages of life; and to bear ſlight degrees of it with fortitude, will enable them at length to endure greater.

As children have not a ſufficiency, and much leſs a ſuperfluity, of

ſtrength, we ſhould allow them the uſe of that portion which nature has given them, and all we have to do is to direct it aright.

Their exerciſes ſhould be manly; they ſhould be repeated at proper intervals, and ſuited to their conſtitutions, that they may be ſtrengthened and not exhauſted by them. They ſhould be ſuch as require addreſs, and give the body an agility and graceful motion. Such are thoſe of the hand-ball, bowls, walking, riding; and within doors, the ſhuttle-cock, dumb-bell, chamber-horſe, &c. Dancing, and perhaps fencing too, if the circumſtances of the parents admit of them, may be very proper: they contribute, like other exerciſes, to health; but they contribute, above all others, to a genteel air, and a graceful carriage of body. If the children are to follow handicrafts, their exerciſes, as was hinted in the firſt part of this work,

ſhould

ſhould have ſome relation to thoſe employments.

They ſhould likewiſe be encouraged to do ſeveral things in the mechanical way, and particularly to make, as well as contrive, the playthings which they uſe. Such a practice will be both healthful and uſeful to them: it will encourage that activity which is natural to children, and teach them to employ it in an innocent manner; it will accuſtom them to ſhift for themſelves; it will extend their acquaintance with the properties of matter; it will give them a dexterity at mechanical operations; it will be an apprenticeſhip for ſome employments, and an advantage to all. Thus, by employing the activity of children, and at the ſame time exciting their ingenuity, it will gradually prepare them for the buſineſs of life.

Fatigued with exerciſe, children ſhould be liberally indulged in ſleep,

ſo refreſhing to their ſpirits, and ſo friendly to their health and their growth. The time they are allowed to ſleep ſhould bear ſome proportion to their temperament of body, as well as to their exerciſe. But they ſhould be accuſtomed to go to bed betimes, and to riſe early. A habit of this kind will be found to be very beneficial both to body and mind.

But though they ſhould be ſubjected to rules, yet their adherence to them ſhould not be ſo rigid that they could not tranſgreſs them upon any emergency without hurting their health. As they advance through youth, let them be able, for inſtance, to go to bed late, and yet to riſe early, or to ſit up all night: if theſe changes are gradual and prudently conducted, no bad conſequence will ariſe.

Though long ſleep may, in general, contribute to their health, yet ſoft

ſoft beds are thought to have a contrary effect: they likewiſe have a tendency to encourage ſloth. In this, as well as other reſpects, the more hardy their education is, the leſs will they be expoſed to diſagreeable ſenſations in their progreſs through life.

By attention to theſe rules, and eſpecially by a plain diet and regular exerciſe, it is moſt probable that the health will be preſerved, and the conſtitution ſtrengthened. Medicines ſhould never be adminiſtered to prevent diſeaſes, leſt, inſtead of ſecuring the health, they ſhould ruin it. Temperance and exerciſe are known to be the moſt natural ſupports of the human body. It is only when health is loſt, and cannot be recovered by theſe natural means, that medicines, which are unnatural, ought to be called to the aſſiſtance of mankind.

SECT. II.

Of the Culture of the Mind till the age of nine or ten years.

AS the mind often unfolds itſelf at different periods of childhood in different perſons, it is difficult to aſcertain the preciſe age at which children ſhould begin to ſtudy the languages, which are the great vehicle of ſcience. But with reſpect to morals, the caſe is different; for the principles of human nature being the ſame in all, and virtuous habits being equally uſeful to the dull and the quick, it follows, that general rules may be laid down for all who are of the ſame age, and that a correſponding diſcipline ought to be exerciſed.

During the firſt part of this period, that is, during the firſt four

or

or five years, education, with reſpect to the mind, ſhould be almoſt negative: it ſhould conſiſt, not ſo much in communicating knowledge and teaching virtue, as in preventing bad habits, and preſerving the underſtanding from error, and the heart from vice.

Till children can expreſs their wants by words, they are obliged to make them known by cries or tears. As theſe are the natural expreſſions of pain in that tender age, we ſhould attend to theſe notices which children give us of their diſtreſs, and relieve them to the utmoſt of our power. But as they advance in childhood, their cries are to be carefully diſtinguiſhed; if we find that children are really in pain, or under any natural want, we ought to relieve, but not to flatter them. Our careſſes will not cure them of a cholic; they will ſerve only to make them ſenſible of the power they have

over

over us, and teach them to employ it at their pleaſure. If we find that their cries proceed from an imperious diſpoſition rather than any natural want, far from gratifying them, we ought not to ſhew them any regard. On ſuch occaſions, it is a common practice to divert their attention to ſome new and attracting object. But if this be not done ſo diſcreetly that the deſign may not appear, it muſt ſoon give the children an aſcendency over us.

We err then when we flatter children in order to ſilence their cries; we err likewiſe when we threaten or chaſtiſe them before they are capable of judging of the nature of their actions. By the former conduct, we ſubject ourſelves to their caprice; by the latter we ſubject them to ours. Thus forming them to be ſlaves or tyrants, we cheriſh in them paſſions which we impute to the perverſeneſs of nature, and, after having

having corrupted them, we complain of their depravity.

When children begin to enforce their demands in a forward manner, or a whining tone, they ſhould meet with an abſolute refuſal. For which reaſon whatever we intend to grant we ſhould grant at the firſt ſign, without ſolicitations, or conditional promiſes: we ſhould ſeldom refuſe, and never recall.

Before the age of reaſon, there is properly no morality in our actions: unacquainted with the nature of things, and ignorant of the effects of his behaviour, a child will, at that time of life, break any thing he gets hold of, or even kill a bird without knowing what he does: for his active principle, as it begins to open, makes him try his ſtrength, and produces that reſtleſſneſs, and that deſire of changing the ſtate of things, which are obſerved in children, and which are rendered leſs noxious

noxious only by their feebleneſs. Prompted by this natural propenſity to action, when they begin to conſider men as the inſtruments which they can put in motion at their pleaſure, they ſeek to gratify it, by commanding their ſervice, and to ſupply their own natural weakneſs by the aſſiſtance of others. As they advance through childhood, their ſtrength increaſes, and they become leſs reſtleſs. But the deſire to command, ſo flattering to ſelf-love, being thus ſtrengthened by habit, does not ceaſe with the want which at firſt produced it. Hence they become imperious and tyrannical. To prevent ſuch habits as theſe, which give riſe to a love of dominion in children, and which increaſing their deſires, increaſe alſo their wants, we ſhould ſtrive to employ, in an innocent manner, this activity which is ſo natural to children, and to contrive the moſt proper methods

of

of rendering it uſeful to them. If we allow them a reaſonable liberty, we ſhall extinguiſh, or moderate their deſire to command; if we remove out of their way what is brittle or dangerous, we ſhall prevent the bad effects of the liberty we grant them; if we accuſtom them to confine their deſires to their natural wants, we ſhall make them leſs ſenſible of the want of what may never be in their power to attain. Thus may a well-regulated liberty be made an innocent and ſucceſsful engine of education.

If we truſt to menaces and compulſive methods, on the one hand, or to promiſes and flattery, on the other, children will appear to be convinced by reaſon, when they are only overawed by fear, or allured by views of intereſt. Under ſo conſtrained and precarious a ſubmiſſion, they will be ſecretly diſguſted at our tyranny; and loſing the

affection they had for us, they will learn to diſſemble, and to impoſe upon us, that they may avoid the puniſhment which they dread, or obtain the reward which they expect. If it be neceſſary, after all, to exert an authority, we ſhould be ſure that our injunctions are punctually obſerved; but we ſhould be ſure likewiſe that they are reaſonable.

But children, when properly educated, will hardly need any peremptory commands: their ſubmiſſion will be voluntary, but it will alſo be abſolute: for no ſubjection is ſo complete as that which has the appearance of liberty; then it is that the will itſelf is captivated.

In the whole of diſcipline, an exceſs of rigour, on the one hand, or of indulgence, on the other, is equally to be avoided. The former will cruſh the ſpirit, and extinguiſh every effort of genius; the latter will

will enfeeble and corrupt the mind; for the ſureſt way to render a perſon miſerable, is to accuſtom him to obtain all his deſires. He who has not known contradiction or diſappointment when a child, would be unfit for ſociety when a man.

It is ill judged to give children coſtly and ſplendid play-things; theſe will naturally inſpire them with an early taſte for luxury. The ſimpleſt things, ſuch as branches of trees, flowers, &c. will amuſe them as well, and will not have that pernicious tendency.

We judge no leſs amiſs when we make fine cloaths a reward to children, or threaten them with coarſe or plain cloaths for a puniſhment. This muſt give them a like taſte for luxury, and teach them to judge of merit by the outſide.

A variety of new objects, even thoſe which are ugly and diſagreeable, may be preſented, in a pru-

dent and cautious manner, to their view, that they may not be afterwards afraid to behold them. They are naturally frightened at maſks; to cure them of weakneſſes of this kind, it may be proper to ſhew them, at firſt, a maſk of a handſome figure; and if ſomebody who is well known to them, ſhould put it on in their preſence, it will not be amiſs to laugh at the appearance he makes. Thus will the child learn to behold the ugliеſt figures, or ugliеſt animals, without fear. If children appear to be timorous or cowardly, it may be proper to accuſtom them to crouds, and counterfeit combats, and to rough, but harmleſs uſage.

They are ready to be frightened, and to cry, when left alone in the dark, unleſs ſo accuſtomed from the beginning. The reaſon of this timorouſneſs may be, not only the fooliſh tales of their nurſes, about ghoſts

ghoſts and apparitions, which take hold of their imagination, but likewiſe their ignorance of the things which ſurround them in the dark. To preſerve them from this weakneſs, it may be of uſe to make children play together in places of ſafety in the dark, to invent proper diverſions for them, and, above all to form them to a habitual reliance on that gracious and Almighty Being, who is preſent every where, and governs the ſpiritual as well as the corporeal world.

The firſt and moſt obvious leſſon of morality is, "Not to do ill; not "to give pain to another." This is a leſſon which cannot be too frequently inculcated upon children. This is the ſafeſt rule for their conduct, and the ſureſt teſt of their virtue. To this the precept of doing good is but ſubordinate. This averſion from doing ill, when once rooted in the mind, will accuſtom chil-

dren to exerciſe the underſtanding in diſtinguiſhing between right and wrong; it will check the violence of their paſſions; it will teach them, if not the moſt ſhining, yet the moſt uſeful virtues in life, good nature, juſtice, and prudence.

When they make promiſes, we ſhould not diſtruſt them, nor demand proteſtations from them. If any miſchief has been done, the author of which is unknown, we ſhould be far from ſuſpecting them of it: if they break any thing, we ſhould let them feel the loſs of it; if they tell a lie, we ſhould expreſs our aſtoniſhment at their conduct; we ſhould explain to them the nature of a lie, and ſhew them the conſequences of that vice, viz. not to be believed when they tell truth, or to be accuſed when they are innocent, &c. In like manner, if they diſcover a turn for fraud or deceit. But if, after repeated admonitions,

nitions, they perſevere in ſuch vices, chaſtiſements, accompanied with circumſtances of diſgrace, muſt be applied.

We may judge of their liberality, rather from their parting with the play-things for which they have an affection, than with money, the value of which they know not. We ſhould wean them from an overfondneſs for ſweetmeats, and encourage them to give a ſhare of their apples, &c. to their companions, and of their money to the poor. But we ſhould not allow them to give with oſtentation, nor reimburſe them for their generoſity. This is, in reality, to teach them avarice. We ſhould reſtrain them from prodigality, by ſhewing them the miſery that ariſes from thence, and by encouraging them to ſave a portion of their money for ſome uſeful purpoſe. And we ſhould take particular care to give them an averſion to gaming, of every kind;

kind; for gaming has ruined the morals and the fortunes of many.

As they advance through this period, the great outlines of their duty to God, to their neighbour, and to themſelves, are to be laid before them, in proportion as they appear capable of comprehending them.

Arguments drawn from preſent intereſt, will be of great efficacy with children, and may be uſed to enforce thoſe which are drawn from the eſteem which the world will have for them when men, and from the happineſs which they may expect as the future reward of their virtue.

A ſenſe of neatneſs and decency being natural to moſt children, will ſerve as a handle for governing them, and ought to be encouraged in all.

The rank which they hold in the creation, and the powers and dignity of the human ſoul, being frequently

quently repreſented to them, will inſpire them with a reverence for themſelves, and reſtrain them from mean and unworthy purſuits. At the ſame time the proneneſs of the human mind to indulge its paſſions, without regarding its duty, the ſenſe it ought to have of its dependence on the Deity, the need it has of divine aid, and the means pointed out by revelation for obtaining that aid, all theſe, being deeply impreſſed on their minds, will tend to preſerve them humble, modeſt, and circumſpect. It is the religious principle that will be found to be the ſureſt and the moſt comfortable guide of human-life. It is the chriſtian religion that, revealing, in the cleareſt manner, the perfections, the mercies, and the laws of God, and enforcing precepts of natural reaſon, by the moſt perſuaſive motives, purifies, ſupports and elevates the ſoul.

Poſitive

Poſitive rewards are often the ſource of prejudice and of vice: they will be unneceſſary to thoſe who are taught, by experience as well as by precept, to conſider happineſs as the natural reward of virtue, and miſery as the unavoidable conſequence of vice.

One advantage of education is, to be able to communicate our ſentiments to the abſent, and to learn theirs without the knowledge or aſſiſtance of others. To inſpire a child with a deſire to learn the Engliſh tongue, which muſt be his firſt literary attempt, the parents may contrive to get written invitations ſent him to dinner, to a walk, &c. Theſe ſhould be ſhort, clear, and well written. The child will deſire ſomebody to read them; and if ſuch a one is out of the way, or refuſes to read them till it is too late, the child will be ſenſible of the diſadvantage, and naturally wiſh he could read

read and write. If we have the improvement of children at heart, many ſimilar devices will occur.

The language we uſe to children ſhould conſiſt of clear ſounds, well articulated, and frequently repeated. Far from criticiſing them rigorouſly for their blunders in ſpeaking, we ſhould ſhew them a pattern of correctneſs in our own ſpeech, which they will imitate by degrees. And we ſhould not allow them to ſtop till they have finiſhed the ſentence they have begun, and told diſtinctly what they want. And when we teach them to read, we ſhould accuſtom them to a juſt and full articulation. This is a capital point both in reading and in ſpeaking.

The neceſſity of getting things by heart, if not prudently conducted, is very unfavourable to articulation. When children are employed in getting their leſſons by heart, they learn to mutter; and while they repeat

peat them to their teachers, they are tempted to drawl, and to lengthen out the words. To prevent this, we ſhould accuſtom them to repeat, with a full and diſtinct voice, whatever they are obliged to commit to memory.

It is ill judged to puſh a child through the claſſics during this period of life. For if he cannot compare his ideas, he may, indeed, learn to pronounce words, and even to expreſs things by terms ſynonymous to them in another language; but he will not comprehend the idioms or ſpirit of either. And if he is taught to content himſelf with words, without underſtanding their meaning or connection, and to take upon truſt what he ſees not the uſe of, his memory, indeed, may be ſtored with words, but his judgment will be incumbered, and his progreſs in reality retarded. Nature has made the minds of children capable of various

rious impreſſions, not that uſeleſs or unknown words, but that uſeful and eaſily-conceived ideas, may be ſtamped upon them.*

We ſhould proceed ſlowly with children, and make the firſt idea always familiar to them before we go to another. If it be impoſſible to ſhew them the object itſelf, we ſhould try to give them a conception of it by ſuch images as reſemble it moſt. We ſhould put ourſelves in their place, and enter into their ideas.

* This obſervation is to be underſtood, not only of the reading of authors, but likewiſe of the elements of language contained in vocabularies and grammars: for though the words in theſe are quite unconnected with reſpect to their ſignification, and conſequently require no exertion of judgment; yet the meaning of every word ſhould be pointed out, that, being thus explained, and lodged in the memories of children, they may multiply their ideas, and ſerve as an eaſy and natural preparation for the ſtudy of authors, which, without ſuch previous exerciſes, would be very laborious and unpleaſant.

There are three ſorts of voices; the ſpeaking or articulate voice, the ſinging or melodious, and the pathetic or accented. Children have theſe three, but cannot mix their inflexions together, or adapt them to the ſubject. They can cry, but they have little accent in their words; for having not yet felt ſome of the more violent paſſions, they cannot expreſs with propriety what they have not yet experienced. It would be improper therefore, during this period, to lay rhetoric or poetry before them, eſpecially that of the dramatic kind, or whatever contains a deſcription of love, a paſſion which they have not yet felt.

Nor are they as yet ripe for a regular courſe of hiſtory; they will not ſtudy hiſtory with advantage till they can trace the cauſes of political events, and examine actions by the moral relation of the agents. But particular paſſages in the lives of eminent

nent men, ſelected from the ſacred writers, and other authors both ancient and modern, will confirm and increaſe their love of virtue.

In this ſtage of life, and eſpecially in the firſt part of it, Fables, unleſs very judiciouſly explained, muſt be no leſs improper. Seduced by the fiction, children ſee not the truth which the fables convey, or the moral which they contain. Thus the very thing which is intended to render inſtruction agreeable, obſtructs their real improvement. Simple truth ſhould be exhibited to their view; when it is covered with a veil, they take not the trouble to pull it off.

One ſource of inſtruction adapted to this early period, ariſes from natural objects. The qualities of theſe as was hinted in the firſt part of this treatiſe, may be pointed out to children, and will be an entertainment rather than a ſtudy. The great art

is, to make them acquainted with thoſe which it concerns them moſt to know. Thus will they lay up a fund of real knowledge, which will facilitate their progreſs through the claſſics, and contribute, not only to their improvement when young, but remain in their memories when old.

When the curioſity of children is engaged, we ſhould allow them to think firſt themſelves, and to be a little uneaſy before we inform them. This will give them a habit of attention, and impreſs the diſcovery more deeply on their minds. In like manner, when they fall into a miſtake, we ſhould wait a little till they correct themſelves, or ſuggeſt to them ſome method by which they may diſcover their error.

But a ſkilful teacher will turn the very errors, as well as the imprudencies of children, to their advantage. From the former, he will ſhew them, that their knowledge is confined;

confined; from the latter, that their wiſdom is imperfect. Thus they may be preſerved from ſelf-conceit; a weakneſs to which children of the beſt capacities are moſt ſubject.

If we would improve their underſtandings, we ſhould put no queſtions to children but ſuch as are ſuited to the progreſs of their minds. If we would preſerve them from vanity and pride, we ſhould attend leſs to their words, than to the motives from which they ſpeak them; we ſhould direct their curioſity to thoſe things which may contribute, more or leſs, to their happineſs. This curioſity in children will furniſh an innocent handle for governing them. It may be neceſſary ſometimes to check it, by aſking what good purpoſe ſuch a queſtion ſerves; but we ſhould never give an evaſive anſwer, or pretend to know what we do not know.

When boys are educated in public, they will ſtrive to rival one another. This has been mentioned as one of the advantages of a public education. And as we ſhould try, not to extinguiſh a paſſion which is ſo natural to youth, but to prevent any bad influence it may have on the temper; ſo we ſhould ſtudy, among other things, to turn this emulation into the ſafeſt channels, to make themſelves ſometimes, as well as their companions, the objects of their rivalſhip.* For this purpoſe, their natural vivacity and taſte for imitation will ſupply us with motives as powerful as they are innocent. We ſhould deſire them to look back to themſelves, as they were at any given period of their childhood: we ſhould take notice of the progreſs they have made ſince

* This method, ſo innocent, and ſo neceſceſſary in a private education, may be uſed with ſucceſs even in public ſchools.

that

that time, either in knowledge or in virtue; and we ſhould hint to them how much ſtill remains to be acquired. In this manner, expreſſing our ſatisfaction with their proficiency, and guarding them at the ſame time againſt ſelf-conceit and vanity, we ſhould ſtrive to make them ſo perfect by education, that, far from envying others, they may be content and complete in themſelves.

We ſhould beware of rendering their duty diſagreeable to them, by enforcing it in an indiſcreet and tyrannical manner. We ſhould not, for inſtance, confine them too long in ſchool at one meeting, or oblige them to ſay their prayers too formally and too frequently. But we ſhould teach them to conſider themſelves, at all times, in the preſence of God, and to addreſs him more immediately every morning and evening by prayer. Prayer is not a pen-

nance

nance impoſed, but a privilege conferred; a privilege, which tends to purify, to enliven, to exalt the ſoul.

If we would preſerve their minds uncorrupted, we ſhould carefully avoid all looſe and fooliſh converſation in their preſence.

When they happen to ſee any perſon in a paſſion, ſuch a perſon may be repreſented as labouring under a ſhocking diſtemper, and greatly to be pitied. Taking advantage of this notion, we may treat a rebellious, a paſſionate, or a diſorderly child, as an invalid; we may confine him to his chamber, and put him under a regimen. Thus we ſhall inſpire him with an abhorrence of his riſing vices. If it happen that we have been ruffled ourſelves, we ſhould not diſguiſe our fault; we ſhould candidly acknowledge, that we have been off our guard, and unhappily caught the infection.

But

But in this, and every other caſe, thoſe who have the charge of children cannot be too attentive to their own conduct; for all the maxims they lay down, and all the pains they take to enforce them, will be altogether fruitleſs, unleſs they exhibit in themſelves an example of what they recommend to their pupils.

Upon the whole, the great object of education, in this early ſeaſon, is to render the bodies of children healthy and vigorous, to exerciſe their ſenſes, to direct their activity, to furniſh their minds with ideas and their tongues with words, to ſharpen their invention and foreſight, to preſerve their underſtandings from error and their hearts from vice, to make them acquainted with the ſimpleſt and moſt uſeful maxims and duties of life, and thus to prepare them for the buſineſs of the ſubſequent period, where the courſe of their education will

will be more extenſive, and the circle of their duties more enlarged.

SECT. III.

Of the Culture of the Mind from nine or ten to fifteen or ſixteen years of age.

IN this period, as the body, approaching towards maturity, is capable of more vigorous efforts; ſo the mind, unfolding itſelf by an ampler diſplay of its powers, becomes ſuſceptible of a far more extenſive culture. Children, as yet void of cares, and undiſturbed by the more troubleſome paſſions, have likewiſe more leiſure, in this delightful ſeaſon, to lay up a ſtock of proviſions for the ſucceeding ſtages of life. This ſtock will not lie in coffers, which may be ſtolen, nor in granaries, which may be conſumed; but in their limbs, in their heads,

heads, in themſelves. This then is the proper time for inſtruction and ſtudy, as well as for labour and exerciſe. In their ſtudies they will need much to be directed: for there are ſome branches of knowledge which have little influence on practice, and others which require a more enlarged underſtanding than can be expected in children. Both theſe kinds being improper for a boy, his ſtudies will be more confined; but they will be more inſtructive and more uſeful. His acquaintance with natural objects, and the changes which are made upon them by art, is now to be extended. And as language is the channel by which we communicate our thoughts to one another, the ſtudy of the Engliſh language is to be carried forward and completed. The languages of ancient Greece and Rome, and eſpecially the latter, ought likewiſe to be ſtudied, if, beſides other advantages,

tages, we would attain a nice diſcernment of the propriety of idiom and beauties of ſtyle, or even acquire an exact and grammatical knowledge of our mother-tongue. But a critical taſte of this kind does not ſeem to be neceſſary in every ſtation; nor do the circumſtances of mankind allow the privilege of a claſſical education to be equally enjoyed by all. But, as was obſerved before, a boy, even of the loweſt rank, ought to have a liberal education, if his genius be extraordinary.

Hiſtory, which was formerly improper, may now be taught with advantage. Hiſtory, laying before a young man the experience of others, will teach him wiſdom without a riſk to himſelf, and make him acquainted with the human heart without corrupting his own.

But Biography, though leſs cultivated by fine geniuſes than hiſtory, and leſs ſtudied by mankind, is capable

pable of affording more uſeful and more extenſive inſtruction. Hiſtory preſents men, as it were, in their beſt attire, and dreſſed out for the public. Biography follows them into the cloſet, and ſhews them in an undreſs, and as they uſually appear at home. Hiſtory ſays little of men when they proſper and multiply, and enjoy the ſweets of a peaceful government, but takes pleaſure in relating the exploits of warriors and conquerors, and mentions the reſt of mankind only as the ſubjects or the inſtruments of their oppreſſion. Biography deſcends to private life, and ſets before the lower, as well as the higher ranks of men, models which they may imitate with more eaſe, and with more advantage to themſelves and to others. Hiſtory, if it does not give riſe to our prejudice in favour of conquerors, yet ſeems frequently to confirm it by the reſpect which it pays them,

and the luſtre which it throws upon their actions. Dazzled by appearances, we judge of their happineſs, not from the diſpoſitions of their minds, but from the blaze of their victories. Biography undeceives us: in their ſucceſs itſelf, it lets us ſee their miſery; it lets us ſee their deſires and their cares increaſing with their fortune, and convinces us that this is not the road to happineſs.

Fables, when judiciouſly choſen, will likewiſe be of uſe. At this time of life, the underſtanding being more open, will be capable of comprehending the nature of a fable, and the moral which fables ought always to convey.

Rhetoric, which ſuppoſes the ſtudent already acquainted with the paſſions himſelf, and teaches him how to excite them in others, will ſcarce be comprehended by children during the firſt part of this period. The ſame may be ſaid of poetry,

try, where the ſtyle is ſo different from that of proſe, and where love, the tendereſt, though ſometimes the moſt tyrannical, of all the paſſions, is ſo often and ſo feelingly deſcribed. It is ill judged to haſten the progreſs of nature, in this critical ſeaſon, by preſenting to youth any deſcriptions that may fire their imaginations and excite their paſſions. Novels then, and that ſpecies of poetry which is moſt apt to inflame the fancy, and to ſeduce the mind, or to divert it from ſerious ſtudies, are to be kept from children as long as poſſible. For the ſame reaſon children are to be kept at a diſtance from objects that may provoke the ſenſes, or corrupt the heart. We ſhould chuſe with care their companions, their occupations, their amuſements. We ſhould preſent no pictures to them but ſuch as are modeſt, ſuch as may nouriſh their ſenſibility, without debauching their minds.

This then, or rather the latter part of this period, is the ſafeſt ſeaſon for knowing mankind, while the heart begins to be ſenſible enough to conceive the paſſions, and unleſs ſeduced, is yet calm enough not to feel their violence.

But before a boy be made acquainted with the ſentiments and the manners of men, he ſhould be taught how to eſtimate them. Without this preparation, he will be in danger of miſtaking their follies for reaſons: for how can he be ſaid to know mankind, if he cannot judge of their opinions, and detect their errors? It is a misfortune to know what men think, if we are ignorant whether their opinions be juſt or not. Firſt then, we ſhould learn what things are in themſelves, and then what they are in the eye of the world; for we cannot be ſaid to know the prejudices of mankind when we adopt them.

If

If we would preſerve a young man from a ſlaviſh attachment to ſhow, and from the miſery of a miſtaken ambition, we ſhould not carry him to brilliant aſſemblies, nor preſent to him the pomp of courts, or the magnificence of palaces, nor ſet before him the outſide of things, till we have taught him how to eſtimate them; for that would be to deceive and corrupt him. If we would excite in him a ſenſibility of heart, we ſhould teach him not to value himſelf upon birth, or ſtrength, or riches; we ſhould teach him not to conſider himſelf as exempted from natural evils, but as liable to pain and misfortune, and obliged, by the ties of humanity, to pity and relieve, to the utmoſt of his power, thoſe who drink the bitter cup of adverſity and woe.

A young man brought up in a happy ſimplicity, is carried, by the firſt movements of his mind, to ten-

der and affectionate feelings; his heart is touched with pity at the pain or ſufferings of others; he rejoices when he ſees again his companion; he is ſorry and aſhamed if he has diſpleaſed him. If he is offended himſelf, an excuſe, or a ſingle word, will diſarm his reſentment; for youth is not the ſeaſon of hatred and revenge, but of kindneſs, clemency, and generoſity.

It would be a vain attempt to extinguiſh the paſſions as they ariſe in youth; under a good education, the paſſions of envy, malice, pride, revenge, will ſeldom ariſe, or they will ſoon ſubſide: the benevolent paſſions will appear in their ſeaſon: of this kind are friendſhip and love. Theſe are natural to man, and tend to produce amiable qualities in the perſon who feels them: for to excite them in others, we ſeek to make ourſelves amiable. Theſe being implanted in us for valuable purpoſes,

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our buſineſs is not to try to extirpate them; it is only to direct, and reſtrain them within proper bounds.

Miſled by appearances, we are apt to make a wrong eſtimate of the trades or occupations of mankind. Thoſe which miniſter to luxury, are more eſteemed and encouraged in the world, than thoſe which furniſh the neceſſaries of life. But without ſhewing a contempt for any that require no bad qualities of the heart, we ſhould value thoſe moſt which are moſt uſeful, ingenious, and independent.

As every man without exception, owes his labour to ſociety, and cannot be trained with the ſame eaſe when advanced in life, it is during this period that he ought to qualify himſelf for a liberal profeſſion, or begin to learn a trade. He ought to conſider that he is born for the public good. The more he conſecrates his cares to the public good,

the happier and the more clear-ſighted he will be. It is ſelfiſhneſs that blinds the underſtanding, by contracting the heart. A young man ſhould therefore accuſtom himſelf to do all the good actions in his power, to make the intereſt of the indigent his own; to aſſiſt them with his money and his counſel; to be tender-hearted; to love peace, and reconcile thoſe that are at variance; to comfort the afflicted; to relieve the oppreſſed. He ſhould be taught to extend his benevolence to all mankind; and in the exerciſe of the ſocial and generous affections, he ſhould be warned not to tranſgreſs that firſt and moſt important precept, which we have formerly recommended, "Not to "hurt one, while he ſerves ano-"ther."

His duty to God ought to be the leading principle of all he does: he ought to worſhip God in ſpirit and

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in truth, and he ſhould ſtudy, in every thing he undertakes, to approve himſelf to him with ſimplicity and integrity of heart. But his duty to God, as well as to his neighbour, will be more fully explained in the following part of this work.

A

SKETCH

OF

The Author's Method of Inſtruction in the Grammar-ſchool of DUMFRIES.

SECT. I.

Of the Method of teaching the Principles of the Latin Tongue.

THE firſt thing beginners are taught in this ſchool, is the uſe of language in general, the letters of the Roman alphabet, their powers and different claſſes, the way of combining ſyllables into words, the nature of a noun, both ſubſtantive

ſubſtantive and adjective, the declenſion of an Engliſh noun, and the terminations of Latin nouns as they correſpond to the different caſes of the five declenſions. To impreſs theſe terminations more deeply on the mind of the ſcholar, a variety of examples is preſcribed, and care taken to aſk him the caſes, not only as they ſtand in his rudiments, but alſo promiſcuouſly, and from one declenſion to another. Then he is carried forward to the adjectives; which are taught with the like care, and their degrees of comparison explained. Thus prepared, he is taught this rule in ſyntax, "An adjective agrees with "a ſubſtantive in gender, num-"ber, and caſe;" and various examples are given him; as, *a white horſe, a deep river, a high tree,* and the like. In theſe exerciſes, he is taught to put the ſubſtantive firſt in the caſe required, and then to make the

the adjective agree with it in all its accidents; by which means this rule, which occurs ſo often, and gives ſo much trouble to the learner, is rendered plain and familiar. Then he is taught the pronouns, which, after the foregoing exerciſes, he learns with eaſe. He proceeds next to the verbs, and is carefully taught their nature and accidents, and runs over the tenſes of *amo*, as they ſtand in his book, with the way of forming them from the four principal parts of the verb: then he is examined upon the tenſes promiſcuouſly, and at great length.*

Q When,

* In theſe exerciſes ſuch queſtions as theſe are aſked: What are the principal tenſes of a verb?——What tenſes come from the preſent of the indicative?——from the perfect of the indic.?—from the 1ſt ſupine?—from the preſ. of the infinitive?——Whence is the imperfect of the ſubjunctive formed?—whence the perfect of the infin.?—whence the participle perf.

When, by repeated exerciſes, he is pretty much maſter of *amo*, and

perf.? &c. —— What is the future of the indic. of *amo?*—perfect of the ſubjunctive? —participle perf.?—preſ. of the indic. paſſive? —pluſqumperf. of the indic. paſſ.?—fut. of the indic. paſſ.?—perf. of the infin. active? &c.——What is the 3d perſon ſingular of the preſ. of the indic. act.?—1ſt perſ. plural of the preſ. of the ſubj. act.?—2d perſ. ſing. of the preſ. of the indic. paſſ.?—3d perſ. plur. of the imperf. of the ſubjunct. act.? &c.—— What are the 1ſt perſons ſing. of all the tenſes of the indic. and ſubjunct. moods active?—2d perf. ſing.? &c. —— What part of the verb is *amat?—amarent?—amavimus?—amaviſſe?—amabunt?—amabitur? amatus? &c.*— What is the ſignification of *amant* in Engliſh? — of *amaverant*? — of *amabuntur*? — of *amavit*?—of *amatur? &c.*——How do you expreſs in Latin, they love?—we loved?—they would love?—they were loved? — that they would love, as, they ſaid that they would love? — he will love? — let us love? — he muſt love?— he loved?—that he loved? — he muſt be loved?—that they will be loved, as, I hope that they will be loved?—loving?—to have loved?—being loved? &c.

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two or three other verbs taken from his vocabulary, as, *voco*, *do*, *veto*, he is carried forward to the ſecond conjugation; and after learning *doceo*, and a few more verbs, as, *jubeo*, *augeo*, *torqueo*, he proceeds to the third conjugation; and having run over *lego*, *ſcribo*, *frango*, *capio*, and the like, he is advanced to the fourth. By this time his labour being greatly diminiſhed, he is taught *audio*, *munio*, *ſepelio*, *haudio*, all in the ſame manner as *amo*. And as a verb is the principal part of ſpeech, and occurs in every ſentence, it is thought neceſſary to inculcate it upon him by the moſt frequent and laborious exerciſes. Particular care is likewiſe taken to aſk ſuch queſtions as will try his ſkill in diſtinguiſhing one conjugation from another, and prevent his blundering afterwards; ſuch as, "they read — they love — they command — they draw — we will write — we

will give — we will bury — what does *amamus* ſignify in Engliſh? *ſcribamus? amemus? hauriemus? &c.*

He is now taught the ſecond rule of his ſyntax, viz. the agreement of a finite verb with its nominative, and carried through a variety of examples upon the firſt two rules, till he has acquired a dexterity in applying them. A leſſon of this kind he prepares every morning from his vocabulary, conſiſting of three ſubſtantives, as many adjectives, and one verb, which is gradually increaſed till he has got a pretty large ſtock of nouns and verbs, and can vary them through all their different accidents. The reſt of the day he is employed in learning the irregular and defective verbs, the nature of a participle, and the four indeclinable parts of ſpeech as laid down in his rudiments. After this the different claſſes of nouns, pronouns, and verbs, are explained; then

then he proceeds to the 28th, 44th, and 4th rules of his ſyntax, and runs through various examples of theſe, as well as of the firſt two rules, while he reads Corderius.

The foundation being thus laid, he begins to learn the rules for the genders of nouns and for the conjugation of verbs from his grammar, and is accuſtomed to take notice of the compound verbs as he proceeds.

Along with theſe exerciſes on grammar, he is taught more fully to parſe the Engliſh language, and to tranſlate from it into Latin. For this purpoſe he is carried through a variety of ſhort ſentences preſcribed by the maſter *viva voce*, as before; then taking Corderius, literally tranſlated, or Mair's Introduction,*

* Mair's Introduction conſiſts of Engliſh ſentences, exemplifying the rules of ſyntax, tranſlated moſtly from the claſſics, and placed in

he reads ſome of the ſimpleſt ſentences in the Engliſh column, and points out the different parts of ſpeech contained in them, and their dependance upon one another. This method, being gradually extended to the moſt complex ſentences, he analyſes their ingredients, and ſhews their connection with one another. In the mean time he advances through the other rules of ſyntax, which he is taught in their natural order from Mr. Ruddiman's Rudiments, viz. rule 68. 69. 10. 11. 75. 76. 27. &c. with proper examples preſcribed by the maſter *vivâ voce*, as well as from the Introduction. In theſe exerciſes from the Introduction, he is accuſtomed firſt to read

in the one column, with the Latin words correſponding to them in the other; *ex. gr.* "All Gaul is divided into three parts," &c. *Omnis Gallia ſum diviſus in pars tres, &c.* To this Introduction is ſubjoined an Epitome of Ancient Hiſtory, on the ſame plan.

the

the Engliſh ſentences with a clear and diſtinct voice; then he parſes them, and applies his rules of conſtruction. And as the parts of ſpeech in the Latin column are by this time pretty plain to him, if he is a boy but of a moderate capacity, he will turn the Engliſh ſentence into Latin with eaſe, and ſometimes without a blunder. Being now acquainted with the nature of a ſentence, and the rules of ſyntax, he begins the claſſical authors, continues every day to get a leſſon from his vocabulary and introduction, till towards the end of the fourth year, and from the grammar till he has finiſhed it, and afterwards repeats it only once in the week.

But that the principles of the Latin tongue may be more fully known, and more deeply rivetted in the mind, he is accuſtomed alſo to parſe and conſtrue every leſſon of his lower authors; and beſides all

theſe exerciſes, two or three of the claſſes are, every Friday afternoon, examined together upon the declenſion of nouns, the conjugation of verbs, the caſes which adjectives and verbs govern, and the like queſtions upon etymology and ſyntax. This keeps their emulation awake, and preſerves their knowledge of grammar. For which purpoſe they employ likewiſe Saturday morning in repetitions of the vocabulary, of the grammar, and of the rules of ſyntax, except what part of it they ſpend in repeating the queſtions of their catechiſms.

SECT.

Sect. II.

What Books are taught, and in what Order; with the Manner of teaching the Principles of the Engliſh Language.

IF boys have not begun the ſtudy of the Latin tongue before they enter to this ſchool, the firſt book they read is Mr. Ruddiman's Rudiments, then Mr. Mair's Vocabulary; which not only furniſhes them with a ſtock of words, but is likewiſe a very proper book for exemplifying the declenſions and conjugations. Along with the Vocabulary they are taught the principal rules of ſyntax in Engliſh, in the manner pointed out in the preceding ſection, with the rules of grammar for the genders of nouns and conjugations of verbs: and as they apply theſe rules

to

to the Vocabulary, and get a leſſon of it once every day, they acquire at length a remarkable readineſs with reſpect to that moſt uſeful part of grammar. Then they proceed to the other rules of ſyntax, and make exerciſes upon them in the ſame manner as upon the principal rules. In the mean time they read, likewiſe, for the other leſſons of the day, ſeveral Colloquies of Corderius; which, being ranged in the order of conſtruction, enlarge their exerciſes on grammar, and prepare them for the ſtudy of the claſſics.

This is the buſineſs of the firſt two years;* and it muſt be owned, that while children are thus employed, they may be ſaid to be

* This is to be underſtood of the general courſe of the ſchool, and not of thoſe young men whoſe years, and ripeneſs of genius, require a more expeditious progreſs.

learning

learning little more than the principles of the Latin tongue. But it is thought neceſſary, in the firſt place, to inculcate theſe with the greateſt exactneſs, as the moſt ſolid foundation of the progreſs they are afterwards to make in ſcience or learning of any kind: ſo that this great expence of time and labour, though beſtowed, as it were, upon the elements of one language, is by no means thrown away; it is amply compenſated by the effect it has upon their future ſtudies, which it renders more pleaſant, and more ſucceſsful.

The third year they read Phædrus, and Cor. Nepos, and ſometimes a little of Eutropius; but before they begin Cor. Nepos, they are inſtructed in the principles of Geography; and they continue to get daily leſſons from the Vocabulary, Grammar, and Introduction, in the manner

manner pointed out in the laſt ſection.

The fourth year they proceed to Cæſar, Ovid's Metamorphoſes, and Salluſt; and, for a ſacred leſſon, they read ſometimes Caſtalio's Latin tranſlation of the New Teſtament. They begin Virgil and the Greek Grammar: they reviſe Mair's Introduction, and read Chriſtie's alſo; which enlarges their praxis on ſyntax, and, with ſo extenſive a preparation, coſts them very little time and labour. And ſometimes they begin, this year, to write verſions from their introductions, and to tranſlate Lockman's Roman Hiſtory into Engliſh.

This year an hour is ſet apart, every day, for teaching the principles of the Engliſh tongue. For that moſt uſeful ſtudy, the boys of this claſs are ſufficiently prepared by their acquaintance with ſyntax, and by the ſtock of Latin words which

which they have already acquired. The manner in which they are taught the principles of the Engliſh tongue is this: Newbery's, or Entick's, Spelling-Dictionary being taken as a text-book, they are examined upon it. In this exerciſe, taking the order of the alphabet, they ſpell the word as they go along, tell its meaning, diſtinguiſh it from other words reſembling it in orthography or pronunciation, and trace its origin, if it is of a Latin derivation. This praxis is very uſeful to them, as many Engliſh words of two ſyllables, and moſt of thoſe which exceed that number, are of a Latin original. Some indeed are from the Greek; and others have been adopted from the French: but a little acquaintance with the Greek and French languages will, afterward, render theſe ſufficiently plain. After theſe exerciſes, Mr. Fiſher's Engliſh Grammar is carefully taught,

and Dr. Lowth's excellent Grammar recommended to their peruſal. And theſe exerciſes are further improved, in the courſe of their ſtudies, as will afterwards be more particularly obſerved, by the Engliſh verſions which they are ordered to write, and by the beſt Engliſh tranſlations of their authors which they are accuſtomed to read.

The fifth year they proceed through Virgil, and read two or three books of Livy; then Horace, Buchanan's Pſalms, the Self-tormentor of Terence, and Cicero's treatiſes on Old Age and Friendſhip, with the Greek Teſtament, Æſop, Cebes, and a book or two of Homer's Iliad. They are frequently examined upon the hiſtory of Greece, Rome, and England, with Chronology, and Kennet's Antiquities; and they are carried through a courſe of practical Geography. And their other exerciſes,

exerciſes, this year, are tranſlations and verſions from Lockman's Roman Hiſtory, Kimber's Hiſtory of England,* and the Spectator, in which they are very much employed; as alſo Engliſh verſions from the Latin claſſics.

If they continue another year at ſchool, they read Pliny's Epiſtles and Cicero's Offices, proceed through Homer, and ſometimes they learn Xenophon's Memorabilia Socratis, and ſometimes his Cyropaideia, and write Latin and Engliſh verſions at leaſt once every week.

As the Roman authors above mentioned are all, except Eutropius, ſtandards of the Latin tongue, and of fine writing in their different kinds, the boys who are educated here learn them more or leſs, and ſeldom fail to read a great part of

* Beſides Lockman and Kimber, Goldſmith has been lately introduced.

Salluſt, Virgil, and Horace. Sometimes too, in the lower claſſes, they read a little of Florus, or Juſtin, or Q. Curtius, or Buchanan's Hiſtory of Scotland; and in the higheſt claſs, Tacitus's Life of Agricola, and his Deſcription of the Manners of the Germans.

The claſſics which are principally read here, are very proper for forming the ſtyle and taſte of the elder ſcholars; but it is much to be wiſhed that we had ſome Latin authors ſuited to the lower claſſes. The language of ſuch authors ſhould be pure, and free from figurative expreſſions; the ſentences ſhould be ſhort and clear; and the ſubject ſhould be the lives of eminent men, or ſuch paſſages in hiſtory, whether ancient or modern, as afford both entertainment and inſtruction. The beſt thing of this kind that has hitherto appeared is a collection from the claſſics, intitled, *Selectæ è profanis*

fanis ſcriptoribus hiſtoriæ; which is ſometimes taught in this ſchool.

As Poetry riſes often above the ſtrictneſs of truth, and ſoars, with peculiar boldneſs, into the regions of fancy; ſo it requires that its ſtyle be raiſed above that of common life; and in the Latin, as well as the Engliſh language, may be ſaid to be a dialect very different from that of proſe. For this reaſon, the youth at this ſchool are not taught Virgil and Horace till they are properly prepared for them; that is, till they have overcome the difficulties of ſyntax, and till they have read the plaineſt proſe authors, and got the figurative ſtyle, the nature of poetry and its different kinds explained. For which purpoſe, ſelect paſſages from Trapp's Lectures, Newbery on Poetry, the Preceptor, Rollin's Belles Lettres, and the Elements of Criticiſm, are carefully read and illuſtrated; then the beſt Engliſh poets,

deſcriptive, paſtoral, and epic, ſuch as, Thomſon, Pope, Milton, are put into their hands from the ſchool-library, and warmly recommended to their peruſal.

This introduction to poetry, and this peruſal of the moſt celebrated poems in the Engliſh language, are thought neceſſary for giving youth a critical taſte of that kind. But as a natural genius for poetry is abſolutely requiſite for forming a poet, and is not to be acquired by art, though it may be greatly improved by it; therefore it is not attempted here to impoſe a ſtudy upon youth, which nature has forbid to the generality of mankind. And indeed the wiſdom of this prohibition will appear, if we conſider, that a genius for poetry, if more widely diffuſed, would be very unſuitable to the different circumſtances in which men are placed, and the various occupations which they are obliged to follow.

low. For theſe reaſons it is, that, after holding out thoſe lamps which the ancient poets have lighted up, and thoſe which ſome of the moderns have kindled in their turn, to conduct their brethren to the temple of the Muſes, it is thought proper to encourage thoſe only on whom nature has beſtowed a poetical ſpirit, to purſue a path, which is no leſs hazardous than it is honourable.

SECT. III.

The Method of Reading and Explaining the Claſſics.

TILL boys have laid in a conſiderable ſtock of Latin words, and till they can vary them through all their different accidents, and apply the rules of ſyntax with eaſe, they cannot be ſuppoſed ripe for explaining

explaining the claſſics. The arrangement of words in the Latin tongue, which gives it ſo much ſtrength and ſpirit, being ſo different from that of the Engliſh, would render ſo prepoſterous an attempt extremely difficult and perplexing. It is in order to leſſon this difficulty, as well as to extend their knowledge of grammar, that, as we have already obſerved, the younger boys of this ſchool are taught ſome colloquies from Corderius, literally tranſlated, and ranged in the order of conſtruction. In reading theſe, the teacher, firſt of all, relates the ſubject of the leſſon in the ſimpleſt language; then he explains it word by word from the Engliſh tranſlation, and runs over the parts of ſpeech and rules of conſtruction. Sometimes the foremoſt boy of the claſs is charged with the ſtudies of the reſt; at other times they ſit in ſeparate parties, and aſſiſt one another.

When

When they are ordered to give an account of their leſſon, firſt they tranſlate it into Engliſh, each in his turn, and then they analyſe, or parſe it, as below.*

After

* Suppoſe the ſentence to be, *Non decet te otiari aut garrire hìc dum præceptor expectatur*; and the claſs to conſiſt of ſeven boys. Thus,

1ſt boy. *Non* (not), adverb.

2d. *decet* (it becomes), imperf. verb, governing the accuſ. with infin. preſ. indic.

3d. *te* (thee or you), ſubſt. pronoun, accuſ. caſe, governed by *decet*, from nomin. *tu*.

4th. *otiari* (to be idle), dep. v. preſ. infin. governed by *decet*; *otior*, *atus*, *ari*; from *otium*.

5th. *aut* (or), conjunction.

6th. *garrire* (to prate), v. *garrio*, *ivi*, *itum*, *ire*, preſ. infin. connected with *otiari*, by *aut*.

7th. *hìc* (here), adverb, from the pronoun *hic*, this.

1ſt. *dum* (whilſt), conjunction.

2d. *præceptor* (the maſter), n. ſubſt. 3d declen. *præceptor*, *oris*, nomin. to *expectatur*; from *præcipio*, to command, which is compounded of *præ* and *capio*.

3d.

After the ſentence is thus analyſed, and the rules of grammar given for the nouns and verbs contained in it, one of the boys is ordered to give the rules of conſtruction for the whole ſentence, as the words depend upon one another. Thus *Decet te otiari:* "Theſe four "*decet, delectat,*" &c. *Otiari aut garrire:* "The conjunct. *et, ac, atque,*" &c. *Præceptor expectatur:* "A verb agrees with the nominative," &c.

As ſoon as they begin to read the claſſics, where the arrangement of words is inverted, they are taught how to reſolve a Latin ſentence into the order of conſtruction, and accuſtomed to prepare the parts of ſpeech in the leſſon before it is explained, with the order and rules of con-

3d. *expectatur* (is expected), v. of 1ſt. conjug. *expecto, avi, atum, are,* 3d perſ. ſing. of preſ. indic. paſſive; agrees with *præceptor,* compounded of *ex* and *ſpecto.*

ſtruction,

ſtruction, and deliver them in their turn as above.* The leſſon is then explained by the teacher, and time allowed them to prepare the interpretation. And when it may be ſuppoſed to be ſufficiently imprinted on their minds, and the impreſſion confirmed by an interval of an

* I am aware that this will be thought a hard and prepoſterous taſk; but it is found by experience to be otherwiſe, and will appear ſo if you conſider the ſtock of words they have laid in, and the manner in which they have been taught the principles of the language. And it has this advantage, that it ſeparates the grammatical and mechanical part of the leſſon, which is always more dry and tireſome, from the interpretation or explanation or the author's meaning, which it renders more perſpicuous and more pleaſant; for the attention being thus abſtracted from the words, and directed to the thoughts, the reading of the author becomes more agreeable and inſtructive. This method is intended likewiſe to prevent that diſguſt for the claſſics, which, ariſing from the perplexed manner in which they are frequently taught, is obſerved to continue through life.

hour or two, they explain it to the maſter; and, laſt of all, one of them relates the ſubject in his own language, and ſometimes tells the moral which it conveys.

This method is purſued while they read Eutropius, Phædrus, and Cor. Nepos; and the difficulties of ſyntax being by this time ſurmounted, and the way to learning cleared, they begin now to taſte thoſe fruits, thoſe innocent and delicious fruits, with which the ancients have ſweetened the road to ſcience.

While they read Cæſar and the ſucceeding proſe authors, being now maſters of a conſiderable number of words, both primitive and derivative, they parſe only the more difficult and uncommon words in the leſſon; then they conſtrue it, and hear it explained by the teacher. And after they have prepared and explained it, they take an Engliſh tranſlation, and render it back into Latin,

Latin, which is found to be a very proper introduction to a claſſical ſtyle. Laſt of all, the teacher aſks them the moſt remarkable phraſes which occur in the leſſon, in order to make them ſtill better acquainted with the propriety of expreſſion and difference of idiom in the two languages. For inſtance, if they were reading in the beginning of Salluſt, they would be aſked ſuch phraſes as theſe: "To exert themſelves with all their power," *Niti ſummâ ope*; —"To excel any one," *Præſtare alicui*, &c.

In reading the Latin poets, firſt of all they deliver the parts of ſpeech, the order of the words, the moſt remarkable rules of conſtruction, the proſody of a part of the leſſon, and generally the literal Engliſh of the whole. Then the maſter relates the ſubject of the leſſon, renders the Latin paſſage into proper Engliſh, and points out whatever is

moſt beautiful in the ſentiment, as well as moſt elegant in the expreſſion. The leſſon being prepared, and the interpretation delivered at the next meeting of the ſchool, the beſt poetical tranſlation of it into Engliſh is read aloud by one of the boys, and ſometimes by the maſter; who does this with a view to make his pupils acquainted with Engliſh poetry, to ſhew them more fully the difference of idiom in the two languages, and to enable them to read the poets, both Latin and Engliſh, with more underſtanding and pleaſure. In like manner, while they learn Salluſt, Terence, Pliny, and Cicero, he either reads aloud the beſt Engliſh tranſlation of the author they are ſtudying, or cauſes one of the claſs to read it. Beſides the other advantages of this practice, it accuſtoms them to read the Engliſh language with propriety and eaſe,

eaſe, which is an accompliſhment no leſs uſeful than it is agreeable.

In order that thoſe beautiful ſentiments, and thoſe uſeful maxims, which occur ſo often in Virgil, Horace, and Homer, may make the deeper impreſſion on the mind, and ſerve as ready and agreeable monitors in the conduct of life, the ſcholars are accuſtomed to get by heart ſelect paſſages from thoſe admired authors.*

* Theſe paſſages are uſed alſo as exerciſes on the genders of nouns, &c.; and remaining in the mind through the more advanced ſtages of life, tend to preſerve the knowledge of grammar long after its rules are forgot.

SECT. IV.

The Method of tranſlating from Engliſh into Latin, and from Latin into Engliſh.

SO different is the idiom of the Latin from that of the Engliſh, that to tranſlate with propriety from the one into the other, and eſpecially from the latter into the former, is thought a very difficult taſk, and is believed by many to be more than can be expected from the tender years and the confined ideas of a ſchool-boy. It is this, no doubt, that puts his ſkill in the Latin tongue to the ſevereſt trial. But this taſk, difficult as it may appear, is not impracticable. The many inſtances of young men who have attained a claſſical ſtyle before they left the grammar-ſchool, prove, that

it

it is poſſible for a boy of an ordinary capacity to write Latin with a good deal of accuracy and eaſe, by the time he is fifteen or ſixteen years of age, if he begin to ſtudy it when he is nine or ten years old, and if he be properly exerciſed in that way. In the ſame period, he may likewiſe acquire ſome notion of the Greek, and make a conſiderable progreſs towards a good Engliſh ſtyle. I ſay, a boy of an ordinary capacity; for it is from the proficiency of ſuch that the merit of the teacher can be eſtimated. There are ſome boys upon whom nature has beſtowed ſuch a quickneſs and maturity of genius, that they will eaſily ſurmount all the diſadvantages of the moſt ſtupid and prepoſterous method. There are others again whoſe minds are ſo late in opening, that they begin but to bloſſom, as it were, when they have reached their fifteenth or ſixteenth year. On theſe the

nature of language, and the elegancies of diction, will make but a faint impreſſion during that period which is commonly aſſigned for a ſchool-education, though they are ſometimes found to make afterwards great proficiency in knowledge, and are frequently obſerved to be very ſucceſsful in buſineſs.

This claſſical ſtile is an object which the teacher ought always to have in his eye: without it we muſt be often at a loſs for the meaning of the Latin authors; without it we can neither ſee the beauties of that manly language, nor read the admired compoſitions of the ancients with profit or pleaſure. It is with a view to this purity of ſtyle that the boys at this ſchool are carried, in a gradual and natural way, through the principles of the Latin tongue, taught both Introductions with the greateſt care, and accuſtomed to turn into Latin the literal tranſ-

lations

lations of the lower authors. With a like view it is that they are exerciſed in turning a great part of Lockman's Roman Hiſtory into Latin; not on account of its ſtyle, the inaccuracies of which are pointed out in the courſe of their leſſons, but for the connection it has with the Latin hiſtorians: and as a farther exerciſe of this kind, they tranſlate ſeveral paſſages from Kimber's Hiſtory of England. In theſe exerciſes they are not ordered to write their tranſlation, but are allowed, for the greater expedition, to deliver it *vivâ voce*; and being accuſtomed to vary the ſame ſentence different ways, they acquire, by degrees, a readineſs and a copiouſneſs of expreſſion.

While they read Salluſt, Livy, Terence, and Cicero, a free tranſlation is put into their hands when the leſſon is over, and they render ſometimes it, and ſometimes the Engliſh

Engliſh of other paſſages, into Latin. For this purpoſe a ſhort time is allowed them; and when they have prepared and delivered their tranſlation, the original is read over as the model by which they are to correct and form their ſtyle. It is after a little acquaintance with Terence and Cicero that they begin to tranſlate ſome papers from the Spectator.

Beſides all this, twice or thrice every week they write a Latin verſion in the public ſchool, preſcribed out of ſome of the above-mentioned Engliſh books, and preſent it, to be examined at the ſame meeting of the ſchool.

And every year in the month of Auguſt, they compoſe a Latin poem, which they preſent to the Magiſtrates and Town-council, with a tranſlation of it into Engliſh verſe. This poem is called *a Supplication*, becauſe it contains a requeſt for the autumnal

autumnal vacation; and is reviſed by the maſter, who is ſometimes obliged to aſſiſt them in making it. Though the poetical ſpirit cannot be expected, unleſs in thoſe whom nature has endued with a particular genius for poetry, yet an exerciſe of this kind, once in the year, is neither impracticable nor improper for thoſe in the higheſt claſs. It is not impracticable; for, by this time, being acquainted with the Latin poets, and ſome of the Engliſh alſo, they may ſupply themſelves with poetical expreſſions from thence: and it is not improper; as it obliges them to ſtudy an exactneſs in proſody, a thing too much neglected in many ſchools, though attended to by the ancient Romans with the moſt ſcrupulous delicacy, and abſolutely neceſſary, if you would read the claſſics with gracefulneſs or pleaſure. At the ſame time the ſtudents are warned not to do

do violence to nature, by indulging a turn for verſification, if they be not endued with an original genius for poetry.

It has been already obſerved, that in order to inſtruct them in the principles of the Engliſh tongue, and make them acquainted with its genius, they are taught the Spelling-Dictionary and Engliſh Grammar, and accuſtomed to read over a free tranſlation of Salluſt, Livy, Terence, Cicero, Pliny. For their further improvement in that uſeful language, it is thought proper, with that preparation, to preſcribe to them, every other day, paſſages from the ſaid claſſics, to be tranſlated into Engliſh, and preſented at the ſame meeting of the ſchool. On theſe occaſions particular care is taken to cauſe them to correct their inaccuracies either in the ſpelling, pointing, or idiom, and to form them to a perſpicuous and unaffected ſtyle.

ſtyle. And the beſt Engliſh authors are recommended, ſome of which they have an opportunity of reading from the library belonging to the ſchool.

SECT. V.

Obſervations on Hiſtory. Method of preparing Youth for the Study of it.

AS it is better to learn wiſdom from the fate of others who have lived before us, than to truſt to our own experience and confined obſervation of what paſſes around us, Hiſtory is recommended to youth as the parent of knowledge, and the great inſtructreſs of human life. In Hiſtory we ſurvey the various generations of mankind paſſing, as it were, in review before our eyes. There we obſerve the different characters of men, mark their

their fate, find it proportioned to their behaviour, diſcern the ſuperior advantages of wiſdom and virtue, and learn that misfortune and ſhame are the diſmal portion of folly and vice. There we diſcover, that to ſacrifice our intellectual, our moral enjoyments, to the lower and more inglorious propenſities of our nature, is, in reality, to inflict a heavy puniſhment on ourſelves; there likewiſe we ſee, that no acquiſition we can make is ſo fair, and ſo valuable, as a mind enlightened with knowledge, and principled with virtue; there we obſerve, not only the fate of individuals, but alſo the various revolutions of empire, and behold the conquerors and the conquered ſwallowed up at length in undiſtinguiſhed ruin. If we look back but a few years, they who acted on the theatre of human life are now no more. What is become, it may be aſked, of their deep-laid ſchemes,

ſchemes, their ambitious projects, their anxious cares, their adored riches, their dazzling honours, their alluring pleaſures? Of what conſequence to them now are all thoſe objects which ſo much engroſſed their wiſhes, or exerciſed their paſſions? If we look forward but one century into futurity, where are we ourſelves? Gone, for ever gone, and the places of our abode know us again no more.

From a view of the native dignity and happy conſequences of virtue on the one hand, and the inherent meanneſs and unhappy effects of vice on the other, ſhall we not learn to reſtrain our inordinate deſires, and direct them to objects more worthy of our nature, and more fitted for procuring us ſolid and laſting felicity? From reflecting on the ſhortneſs and uncertainty of life, ſhall we not learn to value

our time more highly, and improve it more uſefully?

But it is only to the diſcerning and conſiderate reader that Hiſtory affords inſtruction. Youth therefore, who are naturally thoughtleſs and inconſiderate, are particularly to be inſtructed in the uſe they ought to make of hiſtory, and directed to the books they ought to read. And while they are obliged, in ſtudying it, to wade through long details of the wars and the vices of men, let them be warned to beſtow upon the unhappy actors of thoſe unnatural ſcenes that pity which is due to the deluſions, as well as that deteſtation which is due to the vices, of mankind: let them be taught to paſs them over with a ſlighter glance, and to give more particular attention to thoſe objects which are worthy of their approbation and eſteem; the civilizers of mankind, the inventors of uſeful arts,

arts, the friends of liberty and learning, and thoſe perſons whom Hiſtory records as moſt eminent for juſtice, generoſity, temperance, fidelity, fortitude, humanity, and public ſpirit. What pity is it that examples of this ſort, in the humbler as well as the more exalted ſtations of life, have not been more particularly attended to, and more carefully collected! What pity is it they have not been honoured with thoſe encomiums which they deſerve, and tranſmitted from age to age for the improvement of mankind, inſtead of thoſe ſcenes of carnage and devaſtation which the hiſtorian preſents ſo often to our view! Furniſhed with a more amiable picture of human nature, and dazzled no longer with the glare of pomp and conqueſt, we ſhould have been in leſs danger of deceiving ourſelves in our notions of grandeur and of happineſs. Such illuſtrious patterns

of private as well as of public virtue, thus held up for our imitation, would have naturally produced in us a glorious emulation and a heroic deſire to promote the moſt valuable intereſts of mankind.* So feeble are the minds of children, and ſo apt to be miſled by pomp and ſhew, that the greateſt attention ſhould be given to direct them in the ſtudy of hiſtory, and to lay before them ſuch reflections as may tend to form their taſte, and teach them wherein virtue and true greatneſs conſiſt.

With a view to render this ſtudy more uſeful to the children at this

* We are indebted to the elegant Nepos, and ſtill more to the ingenious Plutarch, for the hiſtory they have given us of the lives of ſome eminent men of antiquity. We are indebted likewiſe to the accompliſhed Xenophon, for what he has handed down to us, with his uſual ſimplicity and elegance, of the life of Socrates.

ſchool,

ſchool, as ſoon as they begin to read Cor. Nepos, they get ſome inſtructions on the nature and uſe of hiſtory, which are afterwards extended as they advance to the higher claſſes. And that they may be better prepared for the ſtudy of ancient as well as modern hiſtory, and may have a clearer idea of what they read in the claſſics, the principles of Geography are explained at a ſeparate hour, and the moſt curious and uſeful problems performed by the help of the Terreſtrial and Celeſtial Globes. Then the four great diviſions of the earth, their boundaries, and the different ſtates they contain, with the moſt remarkable places, rivers, &c. in each, are pointed out on the Terreſtrial Globe, and more particularly on the reſpective maps of thoſe diviſions. A ſet of Maps, adapted to the claſſics, is likewiſe put into their hands; and, the fifth year, Mair's Survey of the

Terraqueous Globe, being uſed as a text-book, they are carried through a courſe of Practical Geography, as was formerly mentioned, and directions are given them how to improve themſelves farther in this entertaining ſtudy from Salmon, Guthrie, Varenius, and other Geographers.

By means of this preparation, and a little Chronology for diſtinguiſhing the different periods of hiſtory, and the ages of the moſt eminent men, they are enabled to read by themſelves with underſtanding and pleaſure.

SECT.

SECT. VI.

The Moral Diſcipline, and the Pains taken to form the Mind.

THERE are two things which the inſtructors of youth ought to propoſe to themſelves: the one is, to communicate knowledge to their pupils; and the other is, to inſpire them with the love of virtue, and train them to the practice of it. Children thus educated, will be happy in their progreſs through life; they will be bleſſings to that ſociety with which they are particularly connected; and they will be beneficial to that more extenſive ſociety of mankind, of which every individual is a member.

As there is the ſtricteſt connection between knowledge and virtue; as they are mutual aids, and reflect

a luſtre upon one another; ſo the greateſt care is taken, in this ſchool, to keep theſe two objects always in view, and ſo to direct them that they may go hand in hand, and, like two affectionate ſiſters, ſupport and cheriſh each other.

In purſuing this deſign, it is not thought ſufficient to give formal precepts and magiſterial directions to youth. In a croud of children, a more particular attention to their different tempers will be neceſſary. For this purpoſe commendations and rebukes, private as well as public, are given, according as the diſpoſition and behaviour of the boy ſeem to deſerve them. Nor are moderate chaſtiſements, and affronts, which are ſtill more mortifying, neglected. It is true theſe are the laſt reſources for the reclaiming of the vicious and obſtinate; but where a number of children aſſemble, and converſe every day together, corporal

poral puniſhments will be ſometimes neceſſary to cure the bad habits which any of them may have contracted, and to hinder the contagion of their example from ſpreading among the reſt.* For this reaſon the greateſt care is taken, to prevent whatever would be faulty in the temper, and, with a gentle hand, to direct their riſing paſſions, to check their irregularities, and to cheriſh thoſe ſeeds of goodneſs which are ſeldom altogether wanting in children, though found in different degrees in different perſons, and ſometimes ſmothered by ignorance and prejudice. Nor is one method purſued with all; this would ſhew either a want of acquaintance with the human heart, or a careleſs and tyrannical turn in

* The gentleſt corporal puniſhment, if diſpaſſionately and ſolemnly inflicted, and enforced by circumſtances of diſgrace, will be found more effectual than the ſevereſt blows and floggings.

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the teacher. A tendency in the mind to whatever is vicious or hurtful to ſociety, is here corrected with the greateſt attention; but as its appearances vary, and require no ſmall diſcernment to diſtinguiſh the degrees of guilt, the tempers of children are carefully ſtudied, and, like different ſoils, have a different culture applied.

Indulgence is given to the innocent puerilities natural to children; and as they are accuſtomed to decency and attention in the public ſchool, ſo during the intervals of its meetings, and in private converſation, an eaſy unconſtrained behaviour is encouraged, in proportion as they advance in their ſtudies, and diſcover a taſte for improvement.

If the plan delineated in the foregoing Eſſay take place, there is reaſon to hope, that there will be little occaſion for corporal puniſhments

long

long before the time of life at which children are uſually ſent to ſchool. By the early and continued care which will then be taken, the vices which are moſt incident to youth will be prevented. Of this kind are obſtinacy, idleneſs, diſingenuity, peeviſhneſs, tyranny, revenge, ſwearing, obſcene and ſcurrilous language, diſregard of reputation, &c. Even under all the temptations to idleneſs and vice, to which children in this, as well as all other populous places, are expoſed, the teacher has had the comfort, for a conſiderable time paſt, to ſee his pupils in general improve in their manners as well as their diligence, in proportion as they riſe to the higher forms of the ſchool. This, the teacher thinks, has been owing, in a great meaſure, to the attention of the parents, and to the following method, which has been purſued for ſeveral years in this ſchool. The lower claſſes, by

a daily rotation, are taught in a room contiguous to the ſchool by one of the uſhers, and are ſent out, each claſs in its turn, to attend the writing-maſter, one hour in the morning and another after dinner; and the higher claſſes are confined much longer than the lower, and ſent out, in their turn, to attend the teacher of accompts, &c. two hours every day. Hence, the noiſe that ſometimes infeſts a crouded ſchool, is conſiderably diminiſhed; and the higher claſſes, being taught at different hours from the reſt, form, as it were, a ſuperior ſchool. Undiſturbed by others, and debarred from trifling among themſelves, they acquire a habit of application, and purſue their ſtudies under all the advantages which can be procured from the aſſiſtance of the teachers, from the ſilence of the ſchool, and from the opportunity which is given to them, as well as

to the younger boys, of advancing themſelves according to their capacities and years.

In order to cheriſh that tenderneſs for the brutal ſpecies which is ſo powerfully recommended by the uncorrupted feelings of our nature, and by all the revelations of the divine will, the cruel practice of cock-fighting, which had formerly obtained in this ſchool, was ſeveral years ago entirely aboliſhed. It is a matter of no ſmall ſurpriſe, that a cuſtom ſo hurtful to the ſtudies of youth, and ſo dangerous to their morals, ſhould ever have been authoriſed as a part of education. It has ariſen probably from an opinion, that ſhows of this kind have a tendency to inſpire fortitude and manly reſolution: but the abſurdity of that opinion will appear, if we conſider that nothing is ſo oppoſite to true courage as the effects which ſuch ſhows tend to produce; hard-

neſs of heart, and inſenſibility to the ſufferings of the human as well as of the brutal race.

In this ſchool, diſingenuity is a vice but ſeldom known among the elder ſcholars: for as a boy here receives ſtrong impreſſions of the infamy of telling a lye, he learns to acknowledge his faults; and when theſe are ingenuouſly confeſſed, he has reaſon to expect pardon for the firſt offence, if it be not heinouſly aggravated; but if he repeats it, he is aſſured, that to excuſe himſelf by a lie will but increaſe his ſhame as well as his puniſhment. Obſtinacy is ſeldom known even among the younger and more undiſciplined; nor have inſtances of an ill-natured or quarrelſome temper been often found among them. The faults which formerly, and moſt frequently, prevailed among the younger boys, were, negligence in preparing their taſks, and want of due attention

tion when their companions of the ſame claſs were delivering their leſſons. This was but too often the caſe when the claſs, or form, was numerous, and the account that could be taken of every particular boy in it more ſuperficial. It can hardly be expected, indeed, that children in the lower claſſes will give conſtant attention for any conſiderable ſpace of time, or receive much inſtruction, unleſs they be frequently interrogated themſelves. For this reaſon theſe claſſes have been reduced to more moderate numbers, ſo as ſeldom to exceed ten or twelve boys; by which means the diſagreeable neceſſity of rebuking or chaſtiſing them, for inattention, is, in a great meaſure, prevented. This requires indeed a greater number of teachers, in order to keep the boys conſtantly employed, and give them proper aſſiſtance: but to proportion the number of the teachers to that

of the ſcholars, is a capital point in a public education, and has been particularly attended to in this ſchool. And it would be but repeating the directions contained in the preceding treatiſe, to enlarge upon the methods which are uſed here for forming the minds of youth, and inſpiring them with a taſte for knowledge. It may be proper however to mention an inſtance or two of the attention which the teacher gives, in a public and formal way, to the inſtruction and the morals of his pupils, beſides what he is led to do by occaſional occurrences among them.

* The firſt is at the admiſſion of beginners: Theſe the maſter calls before

* In order to diſcover more fully the real diſpoſitions of the ſcholars, and to encourage virtue, as well as to diſcourage vice, a weekly Cenſor, from the higheſt claſs, has been appointed; whoſe office is not only to preſent to the maſter the faults committed by the ſchool-boys,

before him, and ordering a general ſilence, repreſents to them, in a warm and ſolemn manner, the intention of their being ſent to ſchool, the character they have to maintain as ſcholars, the advantages of a good education, the company they are to avoid, the vices they are to ſhun, the duties they have to perform, the encouragement and honour they have to expect from diligence and good behaviour, and the ſhame and puniſhment they have to fear if they tranſgreſs, &c. This leſſon is likewiſe an advantage to the reſt of the ſcholars, who are thereby put in mind of their duty, and encouraged to perform it.

The other inſtance is this: From the beginning of May to the au-

 tumnal

boys, ſuch as telling a lie, cheating, ſwearing, and the like, but alſo to give him notice of the inſtances of humanity, charity, gratitude, generoſity, &c. found among them; and proper inquiry being made, vice is ſolemnly ſtigmatiſed, and virtue warmly commended.

tumnal vacation, on the Sabbaths, after public worſhip, the maſter attends in the ſchool with two of the claſſes by turns. Theſe firſt give an account of the diſcourſes they have heard from the pulpit; a practice which has this advantage, among others, that it tends to give the mind an early habit of attention: and the remaining part of the time is taken up in inſtructing them in the principles of morality and religion. This the teacher attempts to do in a ſtyle ſuited to the progreſs of thoſe boys who are then attending, and in a queſtionary or catechetical manner, as that is found to convey the moſt diſtinct ideas, and to make the deepeſt impreſſion on the mind*. A ſpecimen is given in the following ſection.

* A ſyſtem of this kind the teacher explains to the different claſſes in their turn, and catechiſes them upon it twice every year.

SECT.

SECT. VII.

The Method of teaching the Principles of Religion and Morality.

THE teacher begins with fixing the idea we have of God, as a being poſſeſſed of all poſſible perfection; and proceeds to the proofs, or rather the effects, of his exiſtence, as they appear in that part of the creation which falls under our notice. Here he enumerates various inſtances of power, of wiſdom, and of goodneſs, which may be traced in the works of nature.

Theſe he illuſtrates in the following manner.—" If we caſt our eyes around us upon the ſurface of this earth, we muſt be filled with wonder and delight, while we conſider its powerful energy in the production of vegetables, ſo neceſſary to

to mankind; the beautiful variety which it preſents of hills, vallies, plains, foreſts, rivers, ſeas, ſo uſeful as well as pleaſant; and the various tribes of the brutal creation, which are nouriſhed by it, and ſubſervient to man, its principal inhabitant. If we look up to the firmament, our admiration increaſes, while we behold the great luminaries of heaven; by day, the ſun, that glorious ſource of light and heat, whoſe enlivening rays render the globe on which we live, ſo comfortable and ſo beautiful an habitation; by night, thoſe amazing orbs which appear in the vaſt canopy over our heads, and give a fainter day. Of theſe, the planets are a part of this our ſyſtem, and larger ſome of them than the earth itſelf; and the fixed ſtars are immenſely diſtant, and, according to the analogy of nature, ſuppoſed to ſerve as ſo many ſuns to their proper planets; which, like

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our earth, revolve around them, and, like it too, are repleniſhed with their reſpective inhabitants. From ſuch obſervations as theſe, we ſhall enlarge our notions of the creation, and conceive the higheſt idea of the infinite wiſdom and power of God. If we deſcend again to the earth, our proper ſphere, we cannot reſiſt the ſtrongeſt impreſſions of admiration, love, and gratitude, while we conſider the curious ſtructure of the human body, compoſed of various parts, and organs of ſenſation, ſo well fitted for their ſeveral uſes, and ſo neceſſary to the whole fabrick; or the ſtill more curious ſtructure of the human mind, its powers of thought, ſentiment, and paſſion, of reflecting on its own operations, and of foreſeeing the conſequences of human actions, its conſciouſneſs, its prodigious activity and memory, its natural ſenſe of right and wrong, that foundation

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of its hopes and fears, and by which, along with the liberty of acting, it is conſtituted a moral and an accountable agent. This great and fundamental principle, of the exiſtence of God, the teacher endeavours to illuſtrate by images familiar to the ſenſes, as that of a ſhip, a houſe, a watch. For theſe are evidently deſtined for certain uſes, and have their parts ingeniouſly fitted to anſwer their deſtination; yet we ſee they are not capable of conſtructing themſelves, but ſtand indebted to the ſkill of the artiſt, who laid the plan, and adjuſted their proportions. Now if a ſhip, or other machine, is a proof of the underſtanding and ability of the maker, how much more does this vaſt and beautiful ſyſtem of the world demonſtrate the wiſdom and power of its great creator? And from this ſurvey of the creation, and the inſtances of intelligence and deſign which may be diſcovered

diſcovered in every thing around as well as within us, may we not clearly ſee, and ought we not humbly to adore, the power, the wiſdom, and the goodneſs of God, ſo illuſtriouſly diſplayed in his works? Then the teacher mentions the univerſal conſent of mankind, who, in all ages, have been ſtruck with this irreſiſtible, this intuitive truth; and he urges the teſtimony of ſacred writ, ſo evidently ſuperior to all human compoſitions in ſimplicity of ſtyle, in ſublimity of ſentiment, and in the purity, the propriety and the energy of its precepts.

He proceeds next to conſider the attributes of the Deity ſeparately: and firſt his natural perfections; his ſelf-exiſtence, unity, omnipreſence, omniſcience, eternity, and almighty power. Then he explains his moral perfections, the ſubject of our imitation, and the comfort and delight of our ſouls; his wiſdom, veracity,

racity, holineſs, juſtice, goodneſs, and mercy. Theſe are particularly defined, and conſidered as the foundation of the eſteem and worſhip which we owe to him. For if we are ſo conſtituted, that we cannot help eſteeming and admiring any of our fellow-creatures whom we obſerve to be endued with very great and very good qualities, to how much greater eſteem and admiration is that being intitled, who poſſeſſes every perfection in the higheſt degree? But when we reflect, that it is to that all-perfect Being we owe life itſelf, and all the bleſſings which attend it, how high ſhould our love, our gratitude, our veneration riſe! It is he who inſpires our parents with that ſtrong affection which is ſo neceſſary a ſhield for us during the thoughtleſs condition of childhood and youth. It is to his bounty we are indebted for the food we eat, and the raiment we wear. It is he

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whoſe hand, though unſeen, preſerves us from thoſe innumerable dangers to which our tender and delicate frame is continually expoſed. It is to him we owe the high rank which we hold in the creation, and all the faculties of ſoul and body which we poſſeſs. He has endued us with the power of ſpeech, by which we are rendered more capable of communicating our thoughts, of extending our uſefulneſs, and of improving our happineſs. He has diſtinguiſhed our voices, as well as our countenances, by an infinite variety, and yet an amazing ſimilarity. He has formed us for action, as well as contemplation; and to temperance and induſtry he has graciouſly annexed health, and the certainty of a comfortable ſubſiſtence. He ſupports the race of mankind, by that nice and wonderful proportion which he keeps up between the two ſexes, and by that ſtrong

inſtinct which he has implanted in them for continuing the ſpecies. From him all our delights and all our enjoyments flow. Our pains alſo he has made ſubſervient to our moral improvement, and our trueſt and moſt laſting felicity. He has lighted up a lamp within us, to direct us in the road to happineſs; he has revived and brightened it when faint, and ready to expire, and brought life and immortality clearly to light by the goſpel. He has placed happineſs within our reach, if we be not wanting to ourſelves, and promiſed his aſſiſtance to thoſe who ſincerely aſk it. He has made our felicity to conſiſt in virtuous actions, and linked our duty and happineſs inſeparably together. Even in the natural deſires and propenſities of our ſouls, he has given us an internal conviction, that they are to exiſt hereafter, and that this

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our preſent ſtate is but the nurſery of our being, and as it were the ſchool of life. And by the analogy of nature, but ſtill more clearly by the revelation of his will in the goſpel, he has aſſured us, that we are to ſurvive our bodies, and be happy or miſerable according to the uſe we make of our talents, and of the opportunities we have of improving them. Already do we feel the ſanctions of this law taking place within us in the authority which conſcience exerciſes over us, rewarding us with ſelf-approbation, and pleaſing hope, when we do a good, or generous action, and puniſhing us with remorſe and fear when we neglect our duty, or act a mean and unworthy part. We find alſo that our conſtitution is founded on this law, and that the natural and regular exerciſe of our powers is productive of health and happineſs, while the perverſion or the debaſement of them leads to

pain and misery. Is not this a clear intimation of the divine will, and a powerful barrier opposed by the author of nature to the ravages of vice? And do we not see, from all this, that the supreme Being delights in virtue, and takes pleasure in the perfection and happiness of his creatures?

Having defined the perfections of the Deity, and mentioned some instances of his goodness to mankind, the teacher considers the duties we have to perform; and, following the order of the ten commandments, he inquires first into our duty to God. When we reflect that we are creatures of his power, spectators of his wisdom, and objects of his goodness, we must feel a strong conviction on our minds, that we ought to entertain the highest and most honourable sentiments of him; to mention his name, upon all occasions, with the greatest reverence and veneration;

tion; to love him above all things; to worſhip him, as a ſpirit, in ſpirit and in truth: to conſider ourſelves as always in his preſence; to delight in the thoughts of being under his inſpection and government; to be highly ſenſible of our dependence upon him, and to acknowledge it in public, as well as in private, and on every ſtated and ſolemn occaſion; to ſanctify his ſabbath; to be thankful for his benefits, and above all, for the light of the goſpel, and the redemption of mankind; to pray with the greateſt contrition of heart, that for his mercy's ſake, ſo graciouſly offered to us in Jeſus Chriſt, he would forgive whatever we have done amiſs, and grant us the aſſiſtance of his Spirit through the difficult paths of life; to ſeek, with ſingleneſs of heart, to find out his will, and inviolably to obey it; and to ſubmit ourſelves to him, under all the acci-

dents to which we are expoſed, as conſidering that he knows better than we what is proper for us, and that he carries on no malevolent deſign againſt us, but takes pleaſure in virtue, and has promiſed that all things ſhall work together for the good of thoſe who ſincerely love and ſerve him.

Then the teacher deſcends to the duty we owe to mankind, which is ſummed up in this ſhort and comprehenſive precept: "To love our neighbour as ourſelves, and never do to another what we would not wiſh he ſhould do to us in the like circumſtances." In explaining the ſocial duties, the teacher lays before his pupils what their parents have done, and are doing for them; that their parents took care of them in their infant and tender years, when they were incapable of taking care of themſelves; that they ſuffer a great deal of anxiety and trouble upon their

their account; that they wiſh them well, and are their beſt friends; that they are delighted with them when they do well, aſhamed and ſorry for them when they do a fooliſh or bad thing; that they are never angry with them but for their good, and with a view to ſave them from the unhappy conſequences of folly and vice; and that they give them a ſure pledge of their affection in the trouble which they take, and the money which they ſpend, in order to ſupply them with the neceſſaries of life, and to procure them a good and virtuous education: That it is therefore the duty of children, to love, honour, and obey their parents; to ſhew a readineſs on all occaſions to pleaſe them; to follow their advice and directions in every thing that is lawful; to conſider that they have not themſelves ſo much experience in the world as their parents, nor know ſo well as they

they what is moſt proper for them; to take care of them when old and infirm; to make their lives as comfortable as poſſible; to provide for them if they need their aſſiſtance, in regard they can never ſufficiently repay the care which their parents took of them in their younger years; and, upon all occaſions, to ſhew them that tender regard which is the foundation of virtue, and the ſure mark of a good heart, and the want of which is the diſgrace of humanity, and points out a monſter among men.

He goes on to conſider the duty we owe to the civil magiſtrates, whether ſupreme or ſubordinate. Theſe we ought to honour and obey in every thing conſiſtent with our duty to God, and the laws of our country; as they are choſen from among us to watch for our good, to ſuperintend the execution of the laws, and to protect us from violence and oppreſſion. Then

Then he proceeds to the duty of children to their ſpiritual paſtors; who, by inſtructing them in the principles of religion, and the great duties of life, labour for their everlaſting welfare. Theſe they ought highly to reverence, to hearken to their inſtructions, to reſpect their perſons, and to conſider them as the ambaſſadors of Heaven to a degenerate and rebellious world.

Then he explains the duty of children to their teachers, whoſe authority is founded on the natural ignorance of the human mind. Theſe they ought to honour and obey, as they are choſen to ſupply the place of their parents in educating them, are pleaſed with their pupils when they behave well, are diſpleaſed with them only when they neglect their duty or behave ill, do every thing for their good, and know better than they what is fitteſt for them.

Next follow the duties which they owe to their brothers and ſiſters, ſo cloſely united with them by nature, and recommended to their regard by the common affection of their parents. Of theſe the elder ought to love and aſſiſt the younger; to protect and befriend them; to give them good advice, and aſſiſt their parents in rearing them up and educating them; and the younger ought to love and reverence the elder, to ſubmit to their inſtructions, and be grateful to them for their care and aſſiſtance.

He proceeds next to the duties we owe to mankind in general; and ſhews that we ſhould look upon them as children of the ſame common parent, ſent into this world to love, to aſſiſt, and to inſtruct one another. We ought therefore to nouriſh in our breaſts the moſt humane and benevolent diſpoſitions; to avoid diſſenſions and quarrels as much

much as poſſible; to govern our paſſions; to cultivate the friendſhip of others by good offices, or by ſhewing a readineſs to oblige them; to be modeſt and humble; to ſubdue that ſelf-conceit, which ſets itſelf up as the judge of others, and refuſes them the liberty of differing in their opinions from us; and to conſider, that it is the civil magiſtrate alone, who, under the direction of the law, has a right over the perſon or the life of his neighbour.

On account of the tender years of children at ſchool, he explains the ſeventh commandment ſo far only as to recommend modeſty, the great ornament of youth, and chaſtity in heart, ſpeech, and behaviour, and to condemn all obſcene or indecent language. There is implanted in the mind of man a ſenſe of modeſty and delicacy, which is a powerful guardian of virtue, and therefore to be carefully cheriſhed; and whatever

ever ſhocks it, or tends to pollute the minds of children, is, by all means, to be diſcouraged.

Under the eighth commandment, he recommends to them juſtice, as the foundation of the other virtues, and honeſty in all their dealings, as the trueſt policy, and the ſureſt road to credit and honour: he points out the infamy, the miſery, and the ſhallowneſs of fraud and deceit; and deſires them to obſerve that notorious cheats and thieves, as well as murderers, are judged by the laws of ſociety to be unworthy of a place among mankind.

Under the ninth commandment, he points out the nature of a lie, cautions them againſt it, as a mean and deteſtable thing; ſhews, in the ſtrongeſt light, the diſgrace that attends it; and warmly recommends veracity, faith, ſincerity, and ingenuity, the fruits of a liberal mind, the lovely ornaments of youth, and

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the great bonds of human intercourſe.

Under the tenth commandment, he ſhews them that there is no greater enemy to our felicity than an inordinate deſire of wealth and power; that covetouſneſs, as well as envy, ariſes from weakneſs of mind, and from miſtaken notions of happineſs, which does by no means conſiſt in the abundance of the things we poſſeſs; that a contented and innocent mind will make us happy, whatever our ſtation may be; that we ought, indeed, by our induſtry and frugality, to provide for ourſelves and thoſe who depend upon us, that we may not be burthenſome or uſeleſs to ſociety; but that, inſtead of repining at our neighbour's proſperity, we ſhould delight to ſee him happy, and contribute all in our power to make him ſo; and that, by ſuch a conduct, we ſtudy our trueſt and moſt refined

happineſs. What are the enjoyments of a mind void of benevolence? What tortures are equal to malice and envy? What joys are equal to thoſe which ariſe from the conſciouſneſs of good affection to mankind, from the performance of humane, of generous, of uſeful actions?

Having thus explained our duty to God and our neighbour, and examined his pupils upon it, he proceeds, in the third and laſt place, to the duties we owe to ourſelves: Though theſe might have been comprehended under ſome of the foregoing heads, yet they may be more fully conſidered by themſelves.

In the courſe of this explanation, he ſhews that we ought ever to remember that we are endowed with an immortal ſoul; that it is our great buſineſs here to cultivate and improve it, and to train ourſelves up for a more exalted ſtate hereafter;

after; that, when young, we ought to lay in ſuch a ſtock of knowledge as may qualify us for an honeſt and uſeful employment; that, for this purpoſe, we ſhould be obedient to our teachers, attentive to their inſtructions, fond to learn what they recommend, diligent in preparing our taſks, careful to reviſe and retain them in our memory, no leſs anxious to improve ourſelves, than, by a virtuous emulation, to outdo our companions; and that, as we advance in years, we ſhould redouble our diligence, and endeavour to acquire a taſte in whatever is beautiful either in ſentiment or in manners. For though knowledge is uſeful, as well as ornamental, in life; yet we are not to reſt ſatisfied with any acquiſitions we may have made of that kind; we ſhould be ſtill more deſirous to acquire thoſe diſpoſitions, with regard to the Deity and our fellow-creatures, which have

been already pointed out. We ſhould likewiſe impreſs our minds with ſuch a ſenſe of the dignity of our nature, and the deſign of our creation, as may inſpire us with a high taſte of virtue, and a noble diſdain of every thing baſe, mean, or unworthy; at the ſame time we ſhould preſerve, upon all occaſions, a ſenſe of the frailty of our nature, and the need we have of humility, circumſpection, and divine aid. We ſhould be cleanly and neat in our dreſs and appearance; we ſhould be chaſte, ſober, and temperate, in our way of living, if we would enjoy health of body or peace of mind, or be uſeful in any ſtation of life; we ſhould be polite and delicate in our behaviour, even in our temper, and ſuperior to the accidents of Fortune when ſhe attacks us, though ſenſible to the feelings of humanity when others are in diſtreſs; we ſhould be prudent and deliberate in chuſing

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an employment, not determined by a ſudden whim, or by the taſte of our companions, but well aſſured that the way of life which we chooſe, will be ſuitable to our conſtitution and capacity, and that it is virtuous and uſeful. For which purpoſe we ſhould conſult our friends, whoſe experience enables them to ſee, better than we can ſee, the advantages and diſadvantages which attend the different occupations of mankind. When once we have choſen our trade or profeſſion, we ſhould be indefatigable in learning it, ambitious to excel in it, and aſſiduous in the exerciſe of it. Never ſhould we forget, that our life is circumſcribed within a narrow period, and expoſed to a thouſand accidents which we can neither foreſee nor prevent. Ever chearful, as under the government of that great and good Being, who knows our thoughts, and delights in a pious and upright heart,

we ſhould be conſtantly training ourſelves up to the practice of piety and virtue, that, when called out of this tranſitory ſtate, we may be prepared for thoſe purer and more exalted joys which God hath reſerved for them that love him.

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